

The CHRISTIAN CENTURY

A Journal of Religion



Unemployment's Grim Reality

By Charles T. Holman

Mr. Stimson's Tragic Mistake

An Editorial

Is a "Tolerant" Christianity Possible?

By Frank Eakin

Good Citizenship and the Movies

An Editorial

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The CHRISTIAN CENTURY

February 26, 1930

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The Best Articles of 1930

I had three-quarters of an hour to spend in a railway station last night, which led to my purchase of an anthology of Negro literature. (It is in the modern library; costs 95 cents; is worth the money.) This business of making anthologies is getting to be quite an industry, isn't it? A new one every week. People seem to have an insatiable appetite for "the best" something or other in every line.

So I've determined to go into the anthology business myself. I am about to select the best articles of 1930. I realize that that classification sounds a little broad. So I will narrow it down a bit. Let's make it the best articles published in an undenominational weekly journal of religion during 1930.

After much thought the jury announces the following as the 20 best articles published in any undenominational weekly journal of religion (mailing from the Chicago, Ill., post office) up to the present day—February 19—in 1930:

The Last Day at Lausanne, by William E. Barton
The Lord's Day in the Bible Belt, by Ware W. Wimberly

India at the Crossroads, by Sherwood Eddy

Five articles on the movies, by Fred Eastman

Ratify the Pan-American Treaty! by George B. Winton

Why Africa Turns from the Gospel, by Ray E. Phillips

Should Christianity Fear the Comparative Study of Religions? by Daniel J. Fleming

Nationalism Interprets Islam, by Kirby Page

Right Ways to Justify Religion, by Henry Nelson Wieman

Can Jews Worship with Christians? by Everett R. Clinchy

Religion in Middletown, by Clyde McGee

A Brooklyn Christmas Carol, by Hubert C. Herring

What Saints and Sages See, by Rufus M. Jones and Henry Nelson Wieman

The Denominational Disarmament Conference, by Stanley I. Stuber

Is This the Twentieth Century? by D. P. McGeachy

Prayer Meeting at Eleven A. M., by Charles M. Sheldon

A surprisingly large proportion of these best articles of 1930, I find on examination, first appeared in the pages of the paper for which I am supposed to be cheer leading. This is unexpected, but gratifying. It makes my job just that much easier. It gives me what I think they call another selling point.

And honestly, when you think about it, isn't that a remarkable list to be able to look back to in a single two months? Have you a friend who is missing such a stimulus?

THE CHEER LEADER.

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The CHRISTIAN CENTURY

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EDITORIAL

THE attack made in the senate on the confirmation of Mr. Hughes as chief justice is not to be interpreted in personal terms. Mr. Hughes is not popular in Washington, but it was not a question of his personal popularity, or lack of it, that held up his confirmation for four days. The legal abilities of the new chief justice are so great and so universally

The Struggle for the Supreme Court

recognized that the attack could not impugn them. So impressive, in fact, are Mr. Hughes's legal attainments that at first it seemed that his nomination would be confirmed without serious opposition. The more surprising, and significant, therefore, was the size of the negative vote. In the vote to recommit the nomination to committee—the crucial vote—Mr. Hughes's supporters won by only 49 to 31. Had President Hoover's nominee been a man of less eminence, but of the same conservatism that marks Mr. Hughes's views on social and economic issues, it is altogether likely that confirmation would have been denied.

A Fight That Will Have Long Consequences

THE determined opposition to Mr. Hughes, though beaten, must be regarded as a political omen of the first importance. The senators who voted against confirmation were really trying to make a new and vital issue plain to the American people, and to start the process of educating a new public opinion for dealing with this new issue. The personnel of the supreme court will be radically changed within the next few years. Should he hold office until 1937, President Hoover is likely to appoint more members of the court than have been appointed by any President since Washington. The supreme court always inclines to conservatism, and the appointments to its membership made by Mr. Harding and Mr. Coolidge tended to emphasize its conservative bent. In the years immediately ahead a new group of questions are to be decided by the court. These questions will have to do with public utilities, the great power,

light and similar corporations, and their control of or control by the states. So far as present vision can foresee, these utility corporations are likely soon to become the most potent industrial, social, and even political factors in American life, and to remain so indefinitely. Legislatures are now dealing with the question of regulating such corporations, but as every American knows it is the supreme court which has the final determination of the issue. If the issue is determined by a court preponderantly conservative, the America of 1980 may find itself almost helpless in the hands of the superpower group. This is the issue which the senators who voted against the confirmation of Mr. Hughes began, by that act, to define. This is the issue which they will seek to keep to the front. If the people can be made to understand it—and they can—it will become the most important political issue in American life. We trust that the President will bear these facts in mind when the time comes to make other nominations for our highest bench.

Religious and Political Motives Mingle

BOTH the new Russian decree for crippling and curbing the church and the protests against it exhibit to an extraordinary and almost bewildering degree a combination of religious (or irreligious) and political motives. The decree of the soviet government supplements the restrictions which have heretofore been thrown about all religious associations. The sixty-eight paragraphs of this decree either regulate or forbid practically every conceivable activity of a church, from hiring a janitor to holding a convention. Religious societies have no legal existence. They cannot enter into contracts. They cannot own or rent property, though they can, under certain restrictions, provide for the care and repair of property which may be assigned to them for their use. They cannot hold classes or meetings for youths or women, cannot give material aid even to their own members, cannot provide medical aid, cannot have libraries or reading rooms. They may, on making application to the

proper authorities, secure permission to organize nation-wide associations, but these cannot have treasuries or receive funds from any source. They cannot own printing shops or publish books. And so on and so on. The pope has protested. So has the archbishop of Canterbury. The Metropolitan Sergius, chief patriarch of the Russian Orthodox church, is reported as defending the edict and resenting the criticism of it by outsiders. Naturally. The Metropolitan Sergius expects to continue to live in Russia and prefers to keep his health and freedom. From the standpoint of any sort of religious liberty that we know anything about, the situation is very bad. Playing upon that fact, the English Tories are taking advantage of the opportunity to make political medicine at the expense of the labor party which has been doing what it can to maintain working relations with the Soviet government, and persons of Tory temperament here as well as there have seized upon this Russian anti-Christian campaign as an occasion for anti-Russian outbursts—the natural effect of which is to intensify the Russian consciousness of being beset by a circle of bitterly hostile nations bent upon breaking down their system of government.

The Eight-Hour Fight Is Not Yet Won

THE establishment of the eight-hour day in the steel industry is commonly accounted as one of the few beneficial results of the ill-starred Interchurch world movement. But has it really been established? At least the fact of its practicability has been established. The interchurch investigation threw such a flood of light upon the subject and aroused such a storm of public opinion that the steel magnates found it impossible longer to maintain the fiction that technical considerations involved in the continuous process of steel manufacture rendered the eight-hour day impossible. Judge Gary, as head of the United States steel corporation, admitted that the time had come to introduce the eight-hour day, and it was so ordered. But now, seven years later, it has been discovered that the success of this campaign for reduced hours has been less complete than had been supposed. The results of research carried on by two graduate students are published in the Federal council's information bulletin of February 15. This bulletin is worth sending for. (105 East 22nd street, New York.) It shows in detail the labor conditions as regards hours per day, days per week, wages, pension systems and group insurance in 155 steel mills, belonging to 127 companies, in seven states, employing 248,247 men. Less than half of the men are on an eight-hour schedule; about an equal number work from eight and a half to ten and a half hours a day; 16,610 work 12 hours. The seven-day week still holds 66,712 in its clutches. The periodical rotation of shifts, from day work to night work and vice versa, involves continuous work from sixteen to twenty-four hours for thousands of men. The pay of common labor ranges

from 29 to 50 cents an hour, both extremes being rare and the average apparently about 40 cents. About one plant in six has a pension system, but a majority have group insurance. The investigators encountered much resistance to publicity on the part of company officials. "What we do does not concern the people outside," was a typical response. Yes, but it does. Even in our imperfectly Christianized civilization, everyone knows that it does. Even steel mill officials know it.

Jim Crow Seats for The Passion Play!

IT WAS at a presentation of the Passion play by the Freiburg players in a southern city—not very far south but just over the line—that a lady church member discovered in the row in front of her a mulatto. She rushed breathlessly to the box-office and indignantly protested against the admission of Negroes to the main floor. As previously noted, the occasion was a presentation of the Passion play. Our informant, a southerner from much farther south, considered this a sufficiently flagrant exhibition of race prejudice to warrant him in communicating the item to his favorite paper. What struck him as especially remarkable was that one who was so sensitive to so slight a contamination of her racial environment should care to see the Passion play. Everyone has been conditioned to his own set of prejudices which can neither be satisfactorily rationalized nor easily eradicated, but the sensitive lady should at least consider the difficulty which would confront the management if it tried to do as she wished. Suppose it advertised: Come and see the drama of the sufferings of Christ for all mankind; Negroes admitted to the gallery only. Come and look upon the crucifixion of him who taught the brotherhood of all men; black brothers strictly confined to inferior locations. No, the management could not very well do that. Not to argue as to whether it would be Christian or not, it would sound rather ridiculous. Our southern correspondent says that he could almost "write a whole sermon from the incident." So could we, but it ought not to be necessary. The text is more eloquent than any sermon upon it could be.

Is the Radio Simply An Amusement?

SECRETARY WILBUR, of the department of the interior, has come out against the inauguration at this time of a "university of the air." It is explained that Mr. Wilbur's opposition is merely to such an enterprise as a government affair, and that he is in fact an officer and active supporter of the Pacific-Western Broadcasting corporation which is attempting to establish a private radio station devoted exclusively to educational broadcasts. It may be that Dr. Wilbur takes this stand in line with the general Hoover policy, which is opposed to public enterprise

where private may suffice. As to the wisdom of that policy, we are not here desirous of arguing. But the position in which it is likely to leave American radio should be understood. More and more, radio stations are being transformed into advertising mediums, with everything that does not produce high financial revenue relegated to a minor position. Mr. H. V. Kaltenborn, associate editor of the Brooklyn Daily Eagle, points out that this paring down of the educational aspects of the radio is characteristic over the entire country. Were Mr. Kaltenborn not himself one of the most successful broadcasters, one would hesitate to accept some of the damaging allegations which he makes concerning the present situation in the radio industry. "These companies," he says, "are gradually cutting down the time given to programs of an educational nature until they are now used principally to fill short time lapses between sponsored commercial programs. . . . I have just learned through the report of the advisory committee on education by radio, appointed by the secretary of the interior, that plans of Columbia university, New York university and the Massachusetts department of education to conduct educational programs on the National Broadcasting company and Columbia networks had to be abandoned because of noncooperation by the radio people, imposition of impossible hours for broadcasting, and cutting of time to useless 15-minute periods at unsuitable times." Would not a constructive application of the powers of the radio commission include provision for the inclusion of a fair proportion of educational material in station programs?

Does Candor Make it Better or Worse?

NOW that everyone knows that the bars are up against naturalization for anyone who admits that he will follow the dictates of conscience if there should ever be a clash between a mandate of the government and his own sense of right, applicants for citizenship will be under a strong temptation to conceal their sentiments and make the sort of answers which they think will get by. It is quite probable that the most conscientious among those who give the primacy to conscience will not do so, but conscience is a curiously flexible instrument and some will be able to bend it to fit this emergency. A young man who was recently examined and accepted for naturalization was subsequently asked by a friend whether he had been required to swear to fight whenever called upon to do so. He replied: "I was told that the constitution is to be accepted intelligently and that I must use my intelligence in determining my responsibilities under it. So when I was asked if I would fight to defend the constitution, I used my intelligence. Of course I shall use my judgment as to whether the constitution is being attacked and as to whether I should fight in any particular case." "But did you tell that to the court?" "Oh no! I used my intelligence in answering, and I shall use my intelligence in deciding

when to fight and when not to." We have no argument with those who say that the young man's replies lacked something of perfect candor. But the more important point is that the recent rulings put a premium upon just such disingenuousness. While barring from citizenship applicants who maintain the supreme authority of conscience, they provide no effective barrier against those who add the further undesirable trait of being unwilling to admit that they do so. Indeed, the second disqualification is allowed to cancel the first. And the question that arises is whether the kind of man who maintains the not unreasonable mental reservation that he will "use his intelligence" in any particular case that may arise is better material for citizenship than one who frankly makes that reservation articulate.

The Coming of the New God

THE following words are not the words of a preacher, but of a novelist. To be sure the novelist puts them into the mouth of a preacher, but they are, in effect, his own words. The novelist is Mr. H. M. Tomlinson. The book is his tremendous novel of the war, "All Our Yesterdays." The old East End London clergyman is saying, near the end of the struggle, that a new form of patriotism had arisen which was deadly to the spirit of man: "My church is down. My God has been deposed again. They've got another god now, the state, the State Almighty. I tell you that god will be worse than Moloch. You had better keep that in mind. It has no vision; it has only expediency. It has no morality, only power. And it will have no arts, for it will punish the free spirit with death. It will allow no freedom, only uniformity. Its altar will be a ballot-box, and that will be a lie. Right before us is its pillar of fire. It has a heart of gun-metal and its belly is full of wheels. You will have to face the brute, you will have to face it. It is nothing but the worst of us, nothing but the worst of us, lifted up. The children are being fed to it." This is neither the novelist's nor his preacher's last word, but it is part of his total word. "The State Almighty!" We have heard something like that outside of fiction. "So Help Me God."

Lutheran Conscience Surrenders To the State

IT WAS to be expected that there would be religious persons and papers so eager to prove their patriotism that they would go the whole length in declaring the unconditional sovereignty of the state regardless of the mandates of the individual conscience. An editorial utterance of the Lutheran gives as clear an expression of this point of view as one could hope to find: "Professor Macintosh is within the right of his conscience when he sets limits to the obedience he will render the civil powers under which he may choose to live. But the state has also the right to determine

the qualifications of membership and participation in government. Determination of fundamental relationships is not vested in an individual's opinions. A citizen may oppose his nation's entrance into a war. He may use every atom of his influence to substitute negotiations for battle. *But the claim of final authority on the ground of private conscience is surrendered by the individual to the state.*" Here we have the doctrine of "My country right or wrong" reduced to its clearest and crudest form of expression. It is not unnatural that, if this utterance should come from any religious source, it should be from one bearing the Lutheran name. Lutheranism was born in an affirmation of the indefeasible right of private conscience. Luther's noble utterance at Worms, "Here I stand, I can do no other, God help me, amen!" was addressed not to the pope but to the emperor and to an imperial diet, the highest civil authorities of his time. But Lutheranism promptly entered into alliance with the state—not with the empire, but with such German princes and states as were willing to make common cause with it. It is unnecessary to recount the history. It is an honorable history, but it has involved a degree of recognition of the authority of state over church and over individual conscience which is alien to the ideal of a free church in a free state. Such an utterance as that italicized above represents a holdover from an earlier view in other lands. We cannot believe that it voices the sentiment of American Lutherans generally.

Good Citizenship and the Movies

IT IS not hard for any periodical to tell when an article in its pages stabs squarely into the nerve of public attention. The Christian Century has ample evidence that the recent series of articles by Dr. Eastman dealing with the movies has done just that. Responses from all parts of the country show that the public is awakening to the seriousness of the problem, and that it is in a mood to welcome the objective treatment of the issue which characterized Dr. Eastman's articles. Indeed, one of the most gratifying features of the correspondence evoked by these articles is the general recognition by readers of the lack of animus in Dr. Eastman's charges, and of his ceaseless effort to make his picture of the present state of the moving picture industry correspond exactly with the facts. Dr. Eastman was not writing to produce a sensation. He was seeking to give dependable information, and to produce thought. The response of the public shows that he succeeded. In all the letters of comment, only two—both of which will be found in the correspondence department in this issue—have taken issue with Dr. Eastman's facts and conclusions. That the critically-minded readers of this journal should be so nearly unanimous in their

reaction is in itself evidence of the seriousness of the situation.

Now that this series of articles has been printed—and, in response to insistent demand, has already been reprinted in pamphlet form—we are willing to acknowledge to our readers the hesitancy with which The Christian Century approached the subject. The vast financial resources of the moving picture industry were, of course, familiar to the editors. There seemed little likelihood that a single journal could do much of practical value in upsetting a system of purveying amusement which involves so great a vested interest. And there was always the chance that the industry would, if attacked, seek to retaliate in ways which might involve the journal in undesired expense. The current issue of the Churchman, which has been doing valiant service in shedding light into dark spots incident to certain relationships between church bodies and Mr. Hays's organization, contains threat of an impending libel suit made by an attorney retained by that organization and its most prominent members.

But it was not because of such considerations that The Christian Century hesitated to authorize Dr. Eastman to undertake a study of the movies. Our hesitation was caused by fear lest a series of articles bearing on this subject would prove unconvincing from a factual standpoint. The movies have been much discussed, and generally with heat. Both attack and defense have, in the past, seemed to us to abound in a maximum of resounding generalities and a minimum of checkable specifications. What the situation needs, as we see it, is not more outcry but more facts. Could any writer, using only the restricted resources for research which such a journal as this could supply, prepare a series of articles which would contribute an appreciable amount to a dependable understanding on the part of the public of the present status of the moving picture industry?

Dr. Eastman has answered that question. Despite the cloud of words that chokes the atmosphere of the movie world—words pro and words con—the facts are there, and they can be found. Dr. Eastman has found them. By this, we do not mean to suggest that there have been included in these five brief articles *all* the facts which a complete study of the moving picture industry will bring to light. The investigation which the research department of the Federal council of churches is about to undertake, for example, will undoubtedly uncover ramifications of the industry which have not been treated in Dr. Eastman's articles. But the facts that Dr. Eastman has included are so basic, and their evidence points so conclusively in one direction, that the reader can accept these findings with confidence that they will not be fundamentally changed by later and more detailed studies.

It is in his capacity as citizen that the thinking American will be most disturbed by the facts revealed in these articles. The present condition of the movies creates problems for the school, for the church, and for the home. These problems are serious enough

to require immediate and careful consideration. But over and beyond all these, the movies are creating a problem for the state which the thoughtful citizen dare not avoid. They are contributing to a type of citizenship which is bound to devitalize the energies of the state. This demoralization of our coming citizenship the patriotic American must view with apprehension, and resist with determination. Dr. Eastman has made clear the manner in which this demoralization is proceeding—the distorted views of life which are being established, including the pernicious notions of success which are being spread broadcast. He has told of the way in which youth is being precipitated into the most hectic and debilitating sort of sex atmosphere years before it is psychologically able to cope with that experience.

There are, to be sure, other civic problems created by the movies which are of enormous importance. The blasting effect which exported films are having on the reputation of America in the eyes of the rest of the world is a matter to which our statesmen—if we have any—should be giving thought. But the effect on our coming citizens is the major issue. Our standards of citizenship are not any too high now, heaven knows. What will they be when the present movie-nurtured generation takes control? When one considers the unanimous testimony of science as to the superior effectiveness of visual over other forms of instruction, it is astonishing to see the complacency with which the movies are being permitted to secure their maximum of profit with a minimum of social responsibility. The state takes enormous care to protect the health of the coming citizen. It guards against contamination of his food, his drink, his housing, his teaching in the public schools, his reading, and a score of the other factors in his life. It will even, on occasion, pass on the fitness of his own parents to retain control over him. Then it allows him to go to the movies and wallow in muck. Such an astounding betrayal of the whole process of safeguarding cannot endure.

Dr. Eastman does not believe that the menace of the movies is to be met by any system of censorship. With that conclusion *The Christian Century* agrees. Censorship at its best can only operate after the movie product is ready for market; it can only deal with isolated details of pictures. What is needed is something that goes to the source of pictures, and changes that. Pending the time when this change at the fountain head takes place, the individual citizen must assume a larger share of responsibility for the choice of the pictures which his own children attend. The program which Dr. Eastman has suggested, and which *The Christian Century* endorses, is so clear-cut that it should be considered, and adopted, throughout the country by church and civic organizations. Parent Teacher associations, women's clubs, civic clubs, organizations of school teachers, organized adult classes in church schools, Rotary, Kiwanis and similar clubs—bodies like these should make it their

business to arouse local sentiment everywhere in favor of Dr. Eastman's proposals. Those proposals, briefly summarized, are:

1. A final relinquishment of all expectation of adequate reform of the movies from within under the auspices of Mr. Hays or his organization. A widespread distribution of the pamphlet containing Dr. Eastman's articles is all that is needed to accomplish this negative, but necessary, start toward improvement.

2. National agitation for legislation to end the evils of the block booking and blind booking systems, together with the monopolistic control of local theaters by the big film producers. Such legislation would accomplish wonders in cleaning up the films, and is in accord with every tenet of good business. Yet the Brookhart bill (Senate 1003) which would do these things slumbers in the interstate commerce committee of the senate. Public opinion should be mobilized to force it out.

3. National agitation for legislation making the movies a public utility, to be controlled as are other utilities by a federal commission. This commission to have power to advise the picture companies, in advance of production, of standards which should control in the making of pictures. It is admitted that such a form of federal control will not automatically and finally solve the problems of the movies. But its approach to the problem—at the fountain head, with constructive advice, given before the pictures are made—is fundamentally right. If the commission acting under such a law is wisely chosen it could do great good.

4. Review by the state department of all pictures offered for export. Why not? The state department reviews all citizens who desire to leave the country, and determines whether they are persons whom the government wants to see representing the United States abroad. It reviews all loans made in foreign countries, and advises the intending loan makers whether their enterprise is regarded by the government as wise or unwise. Why not movies? There is no question as to their effect on international relations. There are already cases on record in which the state department has mobilized its influence to override foreign resistance to American films. It would be no revolutionary departure for it to exercise some scrutiny of exported films.

5. Reform in movie advertising. Two developments here are possible. In local communities, representations may be made to the managers of moving picture theaters against misleading or over-sensational advertising. In larger groups, members of advertising clubs and business associations can begin to see to it that the national slogan, "Honesty in advertising," applies to the announcements of the picture theaters.

6. An increased parental responsibility for the supervision of attendance by children at the movies. This last we consider the most immediate and important proposal in the list. It is, likewise, the one best calculated to bring to their senses the makers of the

movies. Child audiences now make up so vital a part of the moving picture revenue that any drastic decrease in the size of those audiences would quickly bring a change in the programs offered.

Whether local groups recognize their responsibility toward the menace of the movies or not, the responsibility of the parent for the child cannot be evaded. The father and mother who, for any reason, are content to let their child attend the movies without discrimination must shoulder responsibility for the result. There can be no buck-passing in this respect. If the boy turns out to be a thrill-hunting hooligan, or the girl a sex-saturated sophisticate, the parent is directly to blame. The parent who does not exercise care—extreme care, as matters now stand—in the choice of the child's movies is a bad citizen. And that is true no matter how many patriotic societies he may belong to, and no matter how loudly he may clap when the flag is shown or how promptly he may stand when the Star Spangled Banner is played.

Mr. Stimson's Tragic Mistake

NO LONGER can there be any doubt that the United States has been committed to a fundamental and serious mistake in the course chosen by our delegates at the London conference, a mistake so serious that its consequences will be tragic if it is not rectified. Public opinion the world over had looked forward to the conference with hope. It was generally felt that the five powers represented there would translate the moral and legal text of the peace pact into a great deed, thus not only demonstrating their good faith in signing that instrument, but disclosing what degree of trust they placed in the honor of one another. Here was the first opportunity since the pact was signed to disclose what *moral* substance the pact contained. Its *legal* substance could not be doubted. Under it war was forever outlawed, and is now, legally, an international crime. But this question remained: Do the nations intend to keep the law? Is there any nation that now contemplates the possibility of committing the crime of going to war?

The conference was expected to provide an answer to this question. The proposal to effect a drastic dismantling of the world's war-making equipment would test every nation's honor as a signatory to the treaty in which war was renounced. Great Britain, in issuing her invitation to the four other powers to come to London, definitely stipulated that the peace pact was the preeminent reason why such a conference should be held. The form of this invitation, we were told at the time, was concurred in, in advance of its issuance, by President Hoover during Premier MacDonald's visit to the United States. Coming from the Rapidan camp, these heads of the British and American governments declared in a joint statement that

they had been considering the armament question on the basis of the peace pact. They said:

Our conversations have been largely confined to the mutual relations of the two countries in the light of the situation created by the signing of the peace pact. Therefore in a new and reinforced sense the two governments not only declare that war between them is unthinkable, but that distrusts and suspicions arising from doubts and fears which may have been justified before the peace pact must now cease to influence national policy. We approach old historical problems from a new angle and in a new atmosphere. On the assumption that war between us is banished, and that conflicts between our military or naval forces cannot take place, these problems have changed their meaning and character, and their solution in ways satisfactory to both countries has become possible.

As he was leaving the United States Mr. MacDonald, speaking for Mr. Hoover and himself, said: "We have agreed constantly to keep the pact in front of us and to use it for the purpose of coming to an agreement on subjects which have defied agreement until now." In his Armistice day speech Mr. Hoover stated the attitude of the United States in these memorable words: "We will reduce our naval strength in proportion to any other. Having said that, it only remains for others to say how low they will go. It cannot be too low for us."

Thus, definitely, the basis of the naval conference was laid in the terms of the peace pact. Not only so, but the policy of the United States was defined and announced. We had no proposal to make as to our national "needs." President Hoover defined our needs in terms of what others would do. We would reduce our navy, without limit, as far as others would go with us. It was evident that Mr. Hoover was keeping the peace pact "in front of" him as the principle upon which the United States would enter the conference.

But if there is anything clear in the reports coming from London, it is that the peace pact has been forgotten. Mr. Stimson has plainly forgotten it. He has been drawn into the spider's web of negotiations on a basis which is the exact opposite of the pact. Not only so, but he has abandoned America's policy as Mr. Hoover defined it. Mr. Stimson presented a comprehensive proposal on behalf of the United States offering to scrap three battleships if Britain would scrap five and Japan one, thus equalizing the number of these huge monsters in both navies. Here was, to be sure, a grudging and reluctant offer of actual fleet reduction. But its actual effect was to oppose a reduction of consequence, for earlier in the conference Mr. MacDonald had indicated his willingness to consider the eventual total abolition of the battleship fleets.

Thus Mr. Stimson takes a position directly contrary to President Hoover's assurance that we would reduce in proportion to others. The battleship aspect of disarmament is practically a two-power question. It is up to Britain and America to settle it. There is no complication in this category with Italy and France, who have no battleships, nor with Japan, whose attitude is favorable to their abolition. So the

United States, in yielding to the big navy interests at home, is put in the position of blocking the most promising avenue of actual reduction. But this is not all. It was disclosed that Mr. Stimson had omitted from his public statement of this proposal a provision contained in the official text handed to Mr. MacDonald, giving the United States the right actually to build one additional super-battleship costing the American taxpayers from 30 to 35 million dollars, to match the Rodney and Nelson! Mr. MacDonald replied by refusing to agree to the extra ship proposal, and added that his government would like to see "an agreement by which battleships will in due time disappear altogether, as it considers them a very doubtful proposition, in view of their size and cost and of the development of the efficacy of air and submarine attack."

Mr. Stimson gives no sign of a willingness to enter this door which Mr. MacDonald thus left invitingly ajar. And having proposed a plan that calls for the actual building of an additional battleship by the United States, it is difficult to see how he can turn back and consider the total abolition of battleships.

The only way out is for President Hoover personally to take a hand in the negotiations. And what could the President do? He could do two things. First, he could insist that the peace pact be recovered from the oblivion to which, largely under French influence, it has been consigned, and be reestablished as the basis of the conference.

And secondly, he could recall the American delegates to the course which he himself indicated as America's disarmament policy.

The conference is on the wrong track. And America's delegates are on the wrong track.

The conference is on the wrong track because it envisages war, and each nation's proposal is being formulated with the contingency of war in mind. But these nations have renounced war and agreed that they would never again carry an international dispute to the arbitrament of battle. How then do they justify their alleged "needs" for strong navies? By pointing to their far-flung commerce which needs protection. But protection against what? Against pirates? No. That would involve a legitimate policing of the seas which everyone favors. But against a belligerent nation. The eye of the conference is not looking toward a peaceful policing of the seas, but toward war, and each nation's proposal, including Mr. Stimson's, is in essence a preparation for war.

Mr. Stimson could have prevented this lapse into the barbaric psychology of the pre-pact dispensation simply by making explicit the fact that his government stood on the peace pact, that we had pledged our national honor to settle all disputes with other nations by pacific means, that we intended to live up to our pledge, and that we expected every other nation to do so. As a corollary, Mr. Stimson could have quoted President Hoover's statement of America's policy and added that we were now ready to lift the colossal burden of tax-supported armaments

off the shoulders of the people to whatever extent the other nations would join us in so doing. The taking of such a position on behalf of the United States would have brought the whole conference out into the light and the open.

But France would not negotiate on that basis, it will be said. We do not believe it. Let the issue be joined so clearly that French public opinion could not be misled as to why its government withdrew from the conference and the voice of the French people would do the rest. But suppose France did definitely withdraw, how would she avoid the odium attaching to such a course? By ardently professing the most honorable intentions for herself under the peace pact, but expressing the need of a strong navy for purposes of defense. Defense? Against whom? France would be slow to reply. She would be put in a dilemma. She would be thinking of England and Italy. But she would not say England and Italy. Why not? Obviously because England and Italy have both signed the peace pact, both are members of the conference, both are willing to go to the limit in disarmament. For France to say England and Italy would be to brand them both as dishonorable nations, bent on committing an international crime. No, France by abstaining from the conference or withdrawing from it on account of the insistence of the United States that the peace pact be the basis of its negotiations, would be put in an utterly ignoble position in the eyes of the world. And French diplomacy is too shrewd for that.

It is the transcendent genius of the peace pact that where it is appealed to it creates just such dilemmas as this, dilemmas which leave only one avenue of escape, and that the way of yet deeper involvement in the obligations of the pact itself. The strategy of disarmament is in the peace pact. No gain is made by allowing the pact to be shelved out of consideration for the squeamishness of any nation. The place for this magna charta of peace is "in front of" every conference of statesmen.

Not only so, but the peace pact is, for any statesman, his best defense of a constructive and progressive pacific policy. Mr. Stimson's mistake, if it is not rectified, may thus be tragic, not alone for the conference, but for Mr. Hoover's administration. The conference has been accepted by the big navy interests in the United States as a direct challenge. They were never so vehement and vociferous as they have become since the call for the conference was issued. Their "press" at London is filling the newspapers of the country with the most cynical reports of the proceedings. They see the whole event as a poker game or a horse trade. Each nation is bent on coming away with as big a navy as the others will allow it to have. The contingency of war, instead of being canceled from the equation, motivates every proposal and dominates every session. The United States, instead of protesting against such a procedure, has been drawn into the game. Its delegates are actuated by the same motive and dominated by the same passion.

Inevitably, therefore, the outcome, so far as the United States is concerned, will be measured by the size of the navy which Mr. Stimson and his colleagues bring back home. Success or failure will be determined by big navy standards. Upon the basis of the contingency of war, one battleship more or less will make a great difference; one cruiser more or less will involve not only the question of national security, but the question of national pride. The highly technical problem of parity lends itself to such possibilities of distortion and falsification when presented to the public that a hostile press can make white appear black. And that is precisely what the militaristic press is doing now. Not only is Mr. Stimson charged with selling out America's interest but the pre-nomination charge that Herbert Hoover was pro-British is being revived as the explanation of his willingness to have his country take second place to Great Britain.

Mr. Hoover could have prevented this. He can still prevent the consequences which otherwise will flow from Mr. Stimson's mistake if he will exercise his powerful office to put the conference on the right track and to set the feet of America's delegates in the path which he himself pointed out as America's disarmament policy. Mr. Hoover's own success as a statesman and leader in relation to this conference, depends upon his rectifying the mistake which his secretary of state has made. The pact is Mr. Hoover's only defense—against a hostile minority in the senate, and against a hostile big navy press. Only behind the peace pact is the President on sure ground.

The outlawry of war is America's peace policy. It was conceived and launched by the United States. Only one senator out of the ninety-five voted against it. No newspaper criticizes it. The only criticism associated with it is directed against the sincerity of its signatories. Mr. Hoover has taken his stand for the pact as the solution of problems hitherto insoluble. His only hope of success lies in firmly adhering to this strong position. He can rout his enemies at home if he does so. He can save the conference from chaos.

If President Hoover offers the senate an armament treaty based on war, it will be in great danger of being defeated by a senate which would not dare—even if it desired—to defeat a disarmament treaty based upon peace.

The Red Cherry

A Parable of Safed the Sage

ONCE upon a time there was a keeper of a Cafeteria, who also studied more or less of Psychology. And he experimented with his Food on this wise.

On a day he hung up a Large New Placard, saying, Cottage Cheese, ten pence. But he had no Cottage Cheese in sight, save the Placard only. And he did not have one request for Cottage Cheese that day.

And on the next day he prepared Ten Plates of Cottage Cheese, and he displayed them, and he sold four or five of them.

And the next day he prepared Twenty Plates of Cottage Cheese; and under each order of Cottage Cheese he placed a Green Lettuce Leaf, and on the top of each order of Cottage Cheese he sprinkled a little Red Paprika.

And he sold them all.

And from that time forth he served Cottage Cheese with Lettuce Leaf below and Paprika above, and he did a Thriving Business.

And on a day he prepared Forty Fruit Salads, and they were all of the same sort. And they had each of them a Lettuce Leaf below, and upon it were cut Apple, and Orange, and Grape Fruit and Pine-Apple and Grapes.

And when the Forty Fruit Salads were ready and placed upon a table, he took Twenty Red Cherries and put one Red Cherry on the top of each of half of the Salads.

And the Twenty Fruit Salads with the Red Cherries on the top were all sold when but three had been sold that had no Red Cherry there.

Now speaking for myself, I do not like India-Rubber Red Cherries, and I seldom eat them when they come to me with any food.

Notwithstanding, I think that even I perhaps would have been attracted by the Color and have myself reached for one of the Fruit Salads with an Indestructible Red Cherry on the top.

And I considered the wisdom of the Cafeteria man, and I thought that the owners of Cafeterias were wiser in their generation than some men in Intellectual and Spiritual Pursuits.

For I have known Parents who serve unto their children good and nutritious compounds of Duty and Requirement, but who never adorn the task with a Red Cherry of interest and pleasure.

And I have known Teachers who have the ability to impart to any conceivable subject a Deep Aspect of Solemnity, and whose lessons even on the most interesting subjects are Deadly Dull. And they never learn the value of topping out the subject with a Red Cherry.

And half the Pulpits of the land are filled with men of God whose doctrine is a trifle more than half right, but who have no aptitude in putting a Red Cherry on the top of their sermons.

And I said, Were it not for his study that leadeth him to employ the Red Cherry, the Cafeteria man would go broke; and I do not wonder that some of the prophets of the Lord do likewise, and teachers and parents beside.

So, beloved, when I sit at thy table, and thou servest me the Half of a Great Big Grape Fruit, drop in a Red Cherry. I shall not eat it, but I shall enjoy the Grape Fruit the more for seeing that it is adding to the Color Scheme.

And likewise when thou givest unto me a Fruit Salad or an Hard Duty.

Is a "Tolerant" Christianity Possible?

By Frank Eakin

THE American Jewish committee has issued a pamphlet containing an interchange of letters, under date of last June and July, between the late Mr. Louis Marshall and the Rev. Dr. Alfred Williams Anthony on the subject of Christian efforts to convert Jews to Christianity. Dr. Anthony was writing as representative of the Federal council's Committee on Good Will between Jews and Christians. Mr. Marshall, whose death has recently been so widely mourned by both Jews and Gentiles, was one of the country's outstanding lawyers and, in the words of Dr. Isidor Singer, "the uncrowned king of the Jewish commonwealth of this country." The pamphlet has, I believe, been widely circulated. It is to be hoped that Christian leaders will peruse its contents thoughtfully, especially Mr. Marshall's vigorous "Epistle to the Gentiles" (the phrase is again Dr. Singer's) which occupies more than half of the total space.

In his first letter Dr. Anthony writes: "Dear Dr. Marshall: You have been quoted as expressing the opinion that our Committee on Good Will between Jews and Christians had the ulterior motive of converting the Jews—in other words, that our program was a smoke screen, and that we are practicing duplicity . . ." To which Mr. Marshall replies: "I have never questioned the good faith of the members of the committee, nor would I think of intimating that they were practicing duplicity. On the contrary, I have on several occasions referred to your entire frankness in saying, in substance, as reported in various journals which I have read, that you approved the propriety of efforts on the part of Christians to convert the Jews to Christianity . . ."

Against Improper Proselyting

Replying in turn to this letter, Dr. Anthony stresses the fact that "the great majority of Christians believe that propagating is an essential part of their religion. . . . Do the Jews wish to have Christians discriminate against them and say, 'We have no interest in Jews?'" He advances also another, broader point: "Is not the principle of freedom of discussion the sound principle to tie up to? Should not our Jewish friends adopt that principle and propagate their religion, not by undertaking to muzzle Christians, but by undertaking to persuade their own people, and all other people also?" And finally, "I am confident that Christians as a whole emphatically object to *improper methods* of proclaiming religious views, and in saying this I acknowledge that Christians have used, and still do use, improper methods in many places in the advocacy of their doctrines."

There follows Mr. Marshall's long letter, which as I have said is particularly worthy of thoughtful study by Christians. I shall quote such parts as seem best to indicate his point of view.

As to "improper methods," Mr. Marshall thinks that "it is difficult to understand where and by whom the line is to be drawn between what is proper and what is improper in accomplishing such a result." But indirectly, in another connection, he makes clear what sort of methods, now being practiced by Christians, seem highly improper to Jews: "If they (the Jews) had at any time or anywhere, and particularly in this country, attempted to lure children of Christian families into Jewish Sunday schools or synagogues for the purpose of weaning them from Christianity; if they had tried to alienate Christian children from Christian parents, and to make hateful the religious doctrines of their ancestors, have you any idea what would happen to the Jews engaged in such propaganda? Do you believe that the organs of the church or the ministers of the various Christian denominations would not be swift to animadvert on such a phenomenon?"

No Religious Monopoly

As to the question whether Jews would wish to be discriminated against in Christianity's propagating activities, Mr. Marshall comes near to indulging in sarcasm: "You may rest assured that the Jews would be entirely willing to be abandoned to what you call, in the theological phrase, 'a lost condition.' They would still have the consolation afforded by the examples of the patriarchs, of Moses, of the prophets and singers of Israel, of the sages and thinkers of post-biblical days, of Maimonides and his successors, and of a host of godly men and pious women who braved death in a thousand forms in order to perpetuate the great traditions of which they were the bearers. . . . Before you begin to convert us it might be in order first to convert the Christians to the recognition of those elements of Christianity which have been derived from Judaism, some of which are recited in the sermon on the mount."

Over against Dr. Anthony's statement that Christianity, at least as understood by the great majority of its adherents, is essentially a propagating religion Mr. Marshall sets what he calls "the Jewish idea of seeing to it that their own house is in order and of refraining from propagating their own faith among those of other religious tendencies. . . . I would regard myself of impaired mental vision were I to claim a religious monopoly for my own faith. The overwhelming majority of mankind is neither Christian nor Jewish, and I am entirely content that those of other faiths shall follow such religions as they desire and I would insist that they be protected in the exercise of their conscientious beliefs, not only as against governmental action but against the interference of those who may seek, forcibly or otherwise, philanthropically or selfishly, to convert them to an alien faith."

The two remaining letters of the correspondence are short, and from them there emerges what may be called a formula of concord. In the last sentence of the last letter Mr. Marshall writes: "There is not the slightest disagreement between us as to your concluding remark that 'what we need, both Jew and Christian, is a revival of religion, a revival each of his own religion'." It is a good formula, but where does it leave the question of Christian proselyting activities? Does it mean that Christians should cease such activities entirely? Dr. Anthony scarcely meant it so. And if he did he could scarcely claim to be the spokesman of the denominations which the Federal council represents.

There is a great deal that might be said upon the subjects suggested by this correspondence. There are implications in it of far-reaching importance for both Judaism and Christianity. I shall venture a few comments, intended to be suggestive rather than to point to definite conclusions.

Historical Position Reversed

To find the religious monopoly idea repudiated by a distinguished representative of Judaism, while it is still in effect maintained by Christianity, is an interesting historical phenomenon. This idea was not characteristic of the Mediterranean religions in general when Christianity came upon the scene. On the contrary the common belief was that there were many means of access to the higher powers. Even when for special reasons, as in the case of emperor worship, pressure was used to compel conformity to a particular cult, this did not at all involve abandonment of native or previously acquired religions. Syncretism, to use the technical term, was the order of the day. The Jews, however, were notorious for their resistance to the syncretizing tendency, the simple and logical reason for their opposition being that they believed theirs to be the one and only true religion. And Christianity, as also Islam some centuries later, inherited the Jewish attitude. This meant not only that Christians agreed with Jews that all other religions were partially or wholly false, but that in the view of Christians Judaism itself was outside the pale. Thanks to their own apostasy, above all in the rejection of Jesus, the Jews were no longer the "chosen people." God had cast them off, and the sole means by which they could return to the fold was through acceptance of the Christian faith. Such was the origin of the monopoly idea in Christianity against which Mr. Marshall reacts so strongly.

It is no doubt true that Christianity has gone much farther than Judaism ever went in developing this idea into a philosophy and practice of conversionism. But certainly the conversionist principle was latent in prophetic Judaism, however much or little aggressive proselyting activities may have been carried on. Indeed, where a people or individuals are strongly convinced that they have an indispensable means of access to a power assumed to rule the universe, it is hard to see how they can do otherwise than try to

proselyte, unless the welfare of others is a matter of indifference to them. It is not clear that the non-conversionist religion of Mr. Marshall is, as such, more true to the impassioned altruism of Amos and Micah than is the "proper" proselyting interest which Dr. Anthony would defend. When the one-true-religion idea is combined with what we nowadays call a spirit of service, conversionist activities would seem to be a natural if not inevitable result.

The One-True-Religion Idea

What, then, is to be said about—or done with—the one-true-religion idea in the twentieth century? Disregarding for the present what Jews have done or are doing or may do with it, what are Christians going to do with it? We may as well draw a further limitation to the more liberal wing of Protestant Christianity, since for Catholicism and Protestant fundamentalism the question is self-answering.

For thoughtful liberal Christians, on the other hand, the query not only goes to the root of the problem set forth in the Marshall-Anthony correspondence but has a much broader and deeper significance. Perhaps few among such Christians would admit, in so many words, that they regard Christianity as the one and only true religion, but an even smaller number would be able to state their idea of their religion in a way that did not include some sort of definite indispensability. Confronted by the words which the Fourth Gospel puts into the mouth of Jesus, "I am the way and the truth and the life: no one cometh to the Father but by me," or by the primitive Christian faith that "in none other is there salvation: for neither is there any other name under heaven, that is given among men, wherein we must be saved," many liberal Christians of today would claim the right to interpret in their own way, but few would admit even to themselves that such language was barren of meaning for their religious faith. But *what* meaning does it have for them? Some important practical problems now confronting the Christian enterprise must wait for their solution until this question has been more seriously grappled with.

Effect on Missions

One of these problems is that of the Christian attitude toward native religions on the foreign mission fields. The monopoly idea, however vaguely recognized, is causing acute embarrassment to missionaries in contact with such religions as Hinduism, Buddhism, and Confucianism. The missionaries are unwilling to give up the historic Christian claim of indispensability. Most of them probably feel that they dare not. If they are not the bearers of a unique and indispensable salvation, then their work is not at all what they thought it was. The necessary reconstruction in point of view is very difficult; morale is bound to suffer, at least while the reconstruction is under way. It is easier, and seems better, to hold to the old idea. Yet this also is difficult. Evidences per contra keep presenting themselves. The more intelligent among

those sought as converts are unapproachable from this angle, if not positively scornful of the Christian claim.

Cases arise in increasing numbers where the Christian spirit seems to demand of the missionaries a co-operation with other religions which nevertheless is quite inconsistent with the one-true-religion idea. Where missionary effort is most successful the success is seen far more in indirect ways than in out-and-out conversions, a fact quite contrary to the traditional conversionist theory. Yet scarcely more than a beginning has been made at reconstructing the theory to fit the facts, and this would seem to be one of the outstanding reasons for the present confusion and turmoil in the Christian missionary enterprise.

Ideas of the Ministry

More subtle but not less real is the difficulty which the inherited idea is causing among the home clergy. An overwhelming majority of the young men entering the theological training schools still think of the indispensability of the Christian salvation—and consequently the unique importance of their profession—with the utmost naivete. Whether they continue so to think when they have finished their training depends on the progressiveness of the school and on their own intelligence. If they are constrained to change their outlook, in the training period or later, the change is likely to be far from easy. It involves nothing less than a complete revolution in their view of and attitude toward their life work. They are deserving of the utmost sympathy.

Those who do not make the change have the advantage—apparent at least—of speaking with dogmatic confidence. With some preachers it is a genuine confidence, with others it is more or less largely assumed; in either case it is likely to contribute to popularity. But what is to be feared is that the apparent strength of the churches, based on such preaching, is dangerously deceptive. Our best secular culture has back of it the scientific attitude of experiment, modesty, patience, open-mindedness. Between such an attitude and that of the dogmatically confident preacher with his monopolistic gospel a great gulf is fixed. The preacher in effect is throwing down a challenge to the forces which have sponsored human progress since the renaissance. If he seems to win today—as judged by his popular following—it is by no means sure that he will win tomorrow.

Borrowed Intolerance

Dr. Samuel Angus, in his "Environment of Early Christianity," remarks that "From Judaism Christianity borrowed that intolerance which was at first necessary to preserve her integrity." Probably it was. Without the self-consciousness and self-confidence which went with this part of the Jewish heritage it would no doubt have been harder for the new religion to have escaped extinction or absorption. The "chosen people" idea gave strength to it for a time as it had to Judaism. Yet there is room for grave

question whether, through Christian history as a whole, it has not been less an asset than a liability. Where a group believes that it possesses a monopoly of the truth there will certainly arise, in time, a group within the group which will hold that *it*, and it only, has kept the truth undefiled. This phenomenon will repeat itself, with results all too familiar. Heresies, schisms, denominational cleavages, religious wars—not usually regarded nowadays as the most edifying aspects of Christian history—all root back in the inherited idea of monopoly.

What abiding value this idea has is a question which Christians of our time should face frankly and seriously. Confidence, well founded, is a great asset. An inferiority complex presumably is not good for a religion any more than for an individual. What is available for the Christian enterprise of today as a "moral equivalent" for the old intolerance? Perhaps the answer is to be found in a high sense of superiority of privilege—with which will go a due modesty as to achievements and penitence as to failures of the past, a venturesomeness in experimenting for future betterment, and toward non-Christian bodies a spirit of cooperative helpfulness. But if that is the goal it can scarcely be said that we are yet in sight of it. Much theological impedimenta has still to be discarded by Christian leaders, and much serious thinking done about the nature of religion, the significance of Jesus, and what kind of salvation is needed by our modern world.

VERSE

Pentecost

IN SIMPLE wise the revelation came—
Upon a day of grief, and blind despair
Wherein the thorn-wreathed brow and wounded hands
Flashed into sudden meaning; then and there
The distant Christ drew close—a Friend new found!
"Lo—and thou, also!" sang the shining air!

LAURA SIMMONS.

Dawn

NEAR the dawn Mary went,
Grief-led, to serve the Dead;
Though the Miracle seemed spent,
Ye stricken know why Mary went.

Through the dawn Simon came.
For him, the mock of a distant cock
Coiled anew a lash of flame;
Ye faithless know why Simon came.

Down the dawn angels sped,
Radiant flight out-winging light.
"Christ lives!" they sang. "He that was dead!"
Ye deathless know why angels sped!

MIRIAM LEFEVRE CROUSE.

Glory, Laud and Honor

By Frank S. Mead

NEWS ITEM: "Boston holds mammoth parade in protest against killing of rum-runners by coast guardsmen."

TWAS a balmy summer evening, and a goodly (not godly) crowd was there. Eighteen hundred souls were gathered together in the Blank theater to do honor to Michael Dominic Patrone—"Big Mike" to the boys and his customers—gunman-extraordinary before prohibition, bootlegger par-excellence now. Mike had a speedboat, a Rolls-Royce, a blonde, a night club, and a list of customers in Back Bay. Last week he had shot his fourth coast guardsman. He should have been honored before.

The crowd came early. Gorgeous opera-wraps dropped from the shoulders of numerous debbs and matrons in the pit (the four hundred); chewing-gum wrappers and peanut shells sailed from those abiding in the higher places (the four million). A row of tables for the gentlemen of the press flanked the seats reserved for the Blank Theater Hotsy-Totsy Jazzmanians, and telegraph instruments chirped incessantly in a room backstage, informing the whole wide world that even John L. Sullivan in all his glory was never honored thus in the land of cod and wine.

Enter the Lineal Descendant

Three tuxedos drifted in, seated themselves at one end of the semi-circle of chairs arranged on the platform. A vision in ermine followed quickly, and the three arose, robot-like. Miss du Peyster Revere—lineal descendant, Paul the Great, and president the I-Will-Have-Wine-For-My-Table association—seated herself much after the manner of Queen Victoria. The pit whispered and the gallery gasped. Mike was stepping out in pretty fast company: a local boy who had made good.

The orchestra filed in, tuned and waited. Slowly the semicircle filled, until all but three chairs were occupied. One was for Mike, another for his little grey-haired mother, the third for the chairman of the Citizens' Committee for the Recognition of Local Heroes.

Hail to the Chief

As the wait was prolonged, the patriots grew restless. The disturbing crackling of peanut shells was soon drowned in a loud, impatient chatter. A youngster near the roof clapped his hands, and the crowd, taking the cue, broke out in a monotonous clap-clap-clap; one thought of a Yankee stadium crowd calling for the Babe. Then, suddenly, he came. The orchestra arose, breaking into "Hail to the Chief." A little old lady, in a deaconess bonnet, poked her head from a wing, started out across the stage. But a huge, hairy paw with a long scar (policeman's bullet) reached out and pulled her back, and amid deafening applause Big Mike stepped out.

The pit waved white handkerchiefs; the gallery, handkerchiefs not quite so white, whistled, cat-called, stamped its feet, lost its chewing gum and yelled. It was bedlam; like Lindy riding up Broadway, or Al Smith at Houston.

In the spotlight stood Big Mike. Radiant, smiling, he was waving his clasped hands above his head, a la Firpo, Dempsey, Tunney. A gentle hand grasped his sleeve, pulled him over a bit to the left; he was hiding the chairman of the Citizens' Committee for the Recognition of Local Heroes. The hubbub continued for exactly twelve minutes and thirty-one seconds (reporter's watch); one over-enthusiastic friend in the gallery smashed all the light-bulbs within reach, and the shades of night came down with a rush. Then, hoarse and spent, the loyal of Boston sank into their seats.

Rewarding a Hero.

Miss du Peyster Revere arranged herself. Mike sat down in the wrong chair, and had to be moved. The chairman of the Citizens' Committee for the Recognition of Local Heroes rapped for order. Miraculously, he got it. He spoke:

"Fellow citizens, we are assembled here tonight to reward a hero in our midst; a public benefactor, a defender of personal liberty and of the God-given rights of the individual, a man's man. (Applause.) He needs little introduction; this city knows him well. (A policeman in the rear turned to the door-man with a sickly smile and whispered: "And how!") You know him well, and you love him. He has risked his very life, time and again, to provide us with the comforts—the greatest of all of the comforts—of life. He has dared the raging seas, faced peril and persecution and death, to bring into the best homes of our fair city that which no one shall ever take from us: rum, whiskey and beer. He—" (Bedlam, uproar, pandemonium, tumult and near-riot. Six minutes this time. Someone in the wings waved the stars and stripes; a voice from the upper darkness bellowed: "Hey, can that. That's the flag the coast guard uses." A picture of John Adams fell from the wall.)

"He has risen from a lowly station in life to one of prominence and power. He is today one of our leading citizens, welcome—aye, sought after—in the homes of our best families. (And so on, ad infinitum.) . . . and it is indeed a privilege and a pleasure for me, as chairman of the Citizens' Committee for the Recognition of Local Heroes, to present to you tonight our distinguished and courageous fellow-citizen, Mr. Michael Dominic Padrone."

Big Mike Broadcasts

No words shall ever describe it, nor rhetoric do it justice. No presidential nominee ever had such a demonstration and parade. Lower Broadway never

rocked with such cheering. Pit and gallery became one tossing, screaming, madcap jubilee. More light bulbs exploded, seats were torn from the floor, jewelry lifted and throats scraped raw. Mike's mother tripped and fell in the midst of the snake-dance on the stage, was pulled to her feet and held aloft, deaconess bonnet cocked rakishly over one eye. Then, amid shouts of "Atta boy, Mike," "You tell 'em, Dominic," and "Hurray fer Volstead," the hero of the hub stepped forward to speak to his own:

"Uh—ladies and gents—gentlemen. I'm sure uh-uh-happy that I'm gettin' all this. I guess I'm not worth all this fuss. I really ain't done much. Just my duty, that's all. And—uh—I owe it all to my little mother, who always took me to church and taught me to do the right. And—well, anyway, everybody, I'm glad I'm here and well, thanks, that's all."

Not so much applause this time. The audience hadn't expected much from Mike, anyway. Everyone clapped respectfully, soberly, but one of the musicians spoiled it all. He looked up at Mike in the short silence that followed, and snickered, loudly.

The Medal

Now came the climax. A little girl in stiffly starched white, with skinny knees and waxen curls, walked uncertainly from the wings, bearing on her outstretched arms a huge scarlet pillow. On it lay—the medal. The chairman of the Citizens' Committee for the Recognition of Local Heroes arose, posed for a moment with his arm thrown lovingly, tenderly, about the shoulders of the little child, and then signaled to Michael Dominic Padrone to—come and get it. Amid a silence you could almost hear, the golden

symbol of Boston's love was pinned directly over the heart of the local pride and joy.

The morning edition of the Trumpet (wet), next day, ran two items of local interest. One was commented upon editorially, thus:

"The demonstration of last evening at the Blank theater, on the occasion of the public decoration of Mr. Michael Dominic Padrone for valorous public service, is one long to be remembered. It should give pause and force reflection to the mind of every loyal citizen. The distinguished and cultured audience; the ringing, scholarly address of the chairman of the Citizens' Committee for the Recognition of Local Heroes; the well-phrased and adequate reply of Mr. Padrone, so touching in its unaffected modesty and decorum—all furnish abundant evidence that the spirit of the fathers of the Revolution has not yet passed from our shores. It is but another indication that the thinking people of this nation will not long tolerate the unbearable situation which a narrow-minded and fanatical minority has forced upon them. It is the burning of another beacon-fire, the flashing of another light in a newer steeple of truth, calling forth some modern Paul Revere to spread the alarm that a vicious enemy is again within our gates, and must be met and routed. May loyal Boston, following these leaders, throw down the gauntlet to hypocrisy, greed, intolerance and ignorance."

In humble lower-case, buried on a back page near the "Help Wanted" ads, was this brief notice:

"The body of Coast-Guardsman Jones, killed last week in line of duty, was buried yesterday in Evergreen cemetery. The widow and two small children attended the ceremony. The casket was draped in the American flag."

Unemployment's Grim Reality

By Charles T. Holman

*Breaking in spirit, hope and courage gone,
Weary of trudging up and down the streets,—
What shall we say, what shall our answer be
To men who ask for just a chance to work?*

WH. MATTHEWS asks the question, and we have no answer. But there is a growing conviction that an answer must be found. The actual hunger and privation suffered by men, women and little children, the personal and social demoralization and degeneration, the grip of fear upon the heart resulting from unemployment, as well as the terrific social waste, demand that a solution of the problem be found. And the dread threat of unemployment, which constantly haunts the thoughts of a great multitude of workers is little less demoralizing in its effect than actual unemployment.

At the present moment we are suffering one of the most acute unemployment crises in the history of

America. The newspapers seem to have agreed not to talk about it, probably on the theory that to do so will make a bad situation worse. But the present need is to face the situation realistically and see what can be done about it. One of the unfortunate features is that we do not know exactly what the facts are. The government keeps accurate statistics on the number of sheep and hogs in the country, but it keeps no statistics on unemployment except in a very few industries. The best indices available, however, indicate that there are between three and four million unemployed in America today.

Ten Men to One Job

Professor Benjamin M. Squires, speaking at an unemployment conference in Chicago recently, to which other reference will be made later, said that last year one industry employing 40,000 hands turned

away 250,000 persons seeking work at the gate. There were five million applications at the gate of Illinois industries; ten people seeking every single job. Of course that means that the same persons were applying over and over at the same or other gates; but that only intensifies the tragic aspects of the picture.

A Situation That Is Always Bad

Mr. Wilfred S. Reynolds, director of the Chicago Council of Social Agencies, is authority for the statement that available indices point to the present as the most acute period of unemployment in Chicago of which there is any accurate record. The Illinois free employment office during January, 1930, had $3\frac{1}{2}$ applications for work to each job offered. This is the highest record in the history of the office. The next highest was in the serious depression of 1921 when, in the worst month, there were $3\frac{1}{4}$ applicants for each position open. Perhaps a still more significant index is in building permits issued. The basic nature of this industry will be recognized. The average monthly value of permits issued in Chicago is 20 million dollars. The permits for December, 1928, totaled 23 million dollars. Permits for January, 1930, totaled only \$5,500,000, a little over a quarter of the average. When things are bad in the building industry, general conditions are bad.

It does not seem to be realized that, while the situation is very bad in times of depression, it never is good. Professor Paul H. Douglas, of the University of Chicago, speaking at the conference already referred to, said that according to the most accurate estimate he could make on the basis of careful study, unemployment over a period of more than thirty years averaged 10 per cent. He said that he had gone over his figures with a British economist who, after examining his method of computation, agreed that it was sound. But what astonished the Britisher was that the average of unemployment was so high. For, whereas average unemployment in America is 10 per cent, the amount of unemployment in England in the present very serious crisis is only 9 per cent.

Fundamental Reconstruction Needed

This is not the place to discuss the causes of unemployment. Seasonal unemployment is a feature of many industries. Cyclical unemployment, due to periods of depression, hits all industries. Technological unemployment, due to the introduction of new methods, causes terrific dislocation and works havoc with large numbers of highly skilled workers who are no longer needed and have no training for other work. Speeding up of manufacturing processes demands youth; middle aged and older men are discarded. How to deal with the situation thus precipitated constitutes one of the most baffling and perplexing problems against which the wit of man can be pitted.

The characteristic answer of our prophetic spirits is that there can be no solution until we can achieve a

fundamental reconstruction of our industrial system. We must substitute the motive of service for the profit motive. But we need a practicable program as well as an ideal. There is, after all, a lot of wishful thinking in the preachments to which we listen. We have the capitalistic system with us and it gives evidence of being fairly permanent. Any effective amelioration, any immediately helpful remedies, must be sought within the system. It is not too much to hope that ultimately, moving a step at a time, we shall achieve something very different from the system which at present obtains. But that will be attained not by revolution but by the safer and saner method of evolution. Those who are concerned about this tragic problem—and we all ought to be—will do well to put their strength into seeking immediately practicable remedies.

Community Committee Proposed

One of the beginning steps recently taken is that for which the commission on church and industry of the Chicago church federation is responsible. The commission has, at different times, held several significant industrial conferences participated in by employers and employees. It has the good will of large sections of both groups. It made a notable contribution to the settlement of the dangerous milk strike in the Chicago area. On Friday, February 14, under the leadership of Mr. James Mullenbach, chairman of the commission, it conducted a conference on unemployment at Hull house, to which reference already has been made. Outstanding representatives of industry, organized labor, social work and the church participated. The definitely stated purpose of the conference was "to agree upon a practical program for reducing unemployment in which the churches of Chicago may help this year." The conference put in the entire day, morning, afternoon and evening, steadily wrestling with the problem. A sense of the very great seriousness of the task undertaken gripped all the participants throughout.

The morning was spent in exploring the situation and considering possible remedies. The afternoon was spent in considering recommendations made by a committee on findings, of which Rev. W. B. Waltmire was chairman, which had been appointed at the morning session. These recommendations, as finally formulated, will no doubt go out to all the churches and be made the basis of a practical program for immediate use.

This is not the place to go into a detailed analysis and evaluation of the recommendations made by the conference. The most important thing is that this commission, representative of the organized Protestantism in Chicago, brought together these representative individuals and groups to face the problem. The most significant single recommendation probably was that a community committee, as widely representative as possible, be formed immediately to consider both ultimate solutions and immediate remedies for

the problem of unemployment. A committee appointed some months ago by the Chicago council of social agencies with Mr. Joel D. Hunter, superintendent of the United Charities, as chairman, will probably become the nucleus of this larger committee. It seems highly probable that an effective committee, representing the Association of Commerce, labor organizations, social agencies, churches and perhaps many other groups, will seriously set about making an energetic cooperative attack upon the problem. What the outcome will be it is hard even to guess; but it represents the most hopeful aspect of the present situation.

Changing the Minds of Employers

If anything of lasting value is to be accomplished within the present system it seems evident that at least one thing must somehow be brought about: there must be effected a change in the psychology of a great many of the largest employers of labor. They want to have available a large pool of labor which

can be tapped at will. What it means, in terms of human misery when industrial depression comes, to have that fluid supply of labor, they seem never to consider. They seem to think that such a system belongs to the ultimate and inevitable structure of things; at any rate it seems evident to them that business cannot be conducted successfully on any other basis. But there are an increasing number of alert and socially minded employers who are coming to realize that a regularization of industry, which gives a sense of security to the worker, keeps down labor turnover, and so builds morale in the organization, is an economic asset worth many other sacrifices.

The commission on the church and industry of the Chicago church federation is to be commended for its initiative and courage in attempting to develop a constructive program in relation to this perplexing and tragic problem. Certainly all the values cherished by the church are, in one way or another, involved in a situation which denies men the right to earn their daily bread.

B O O K S

Seeking the Way of Life

THE QUEST OF THE AGES. By A. Eustace Haydon. Harper & Brothers, \$2.50.

THE PHILOSOPHIC WAY OF LIFE. By T. V. Smith. University of Chicago Press, \$2.50.

IN THE first of the two volumes which are here coupled, a humanistic view is presented with the confident assurance not only that such a view is consistent with pure and undefiled religion but that, in the long run, no other is. In the second, there is a sweeping rejection of religion as a cheap and not permanently satisfying way of life. Haydon considers humanism a means of saving religion as well as of enriching the lives of men. Smith considers humanism—though he does not use the word, or at least not prominently—as a complete and superior substitute for religion.

The "quest of the ages has been a search for the good life in a good world." Men's deepest searchings have always had a practical rather than a doctrinal significance. Religion and gods, in Haydon's view, are the human products of this age-long search for methods of control, comfort and satisfaction. He indulges in no false simplification, for the growth of religions has been a long and complex process involving many elements which are mysterious so far as our present knowledge is concerned. To say that a lily grows from a mere bulb resembling an onion, or that it springs from the mire, is not to insult the lily but to suggest that there must be finer capabilities in bulbs and mire than one might suppose who had not seen a lily. So the human origin of religion must be understood not as discrediting religion but as revealing the potentialities of human nature.

The common element in all definitions of religion, if the central thought of all religions were formulated, would be found to be "man's trust that the universe in its deepest meanings is on the side of human ideals. They represent man's brave faith that his hope of life's fulfillment will not at the last be denied." The essential thing about any conception of

God is that it shall function in man's interest. The ideal of God is primarily functional rather than ontological. The process of rationalizing devitalized ideas of God is a service to atheism, not to religion. The chapter entitled "The Passing of the Old Gods" indicates, by a brief survey of the whole history of thought, how completely and irrevocably, in the author's belief, the whole supernaturalistic scheme of things has ceased to have functional value for modern men and therefore has become a liability rather than an asset for religion. The burning question is not, How can we save our old ideas of God? but, What support does the universe give to our moral ideals?

To discuss critically the structural ideas of this book would be to embark upon a general critique of the humanistic attitude, and for that there is here no space. Nowhere is that attitude stated more persuasively, or with a more adequate basis of knowledge of the history of religion, or with more impassioned conviction of the supreme value of those ideal ends for which religious men have striven through the ages. It is the eloquent utterance of a noble mind. "The urge to the good life," says Haydon, "is more fundamental than any of its traditional religious embodiments." Man has made his religions to embody and support his hope, and now he is equipped with knowledge, power and method by the use of which, if he will, he can make the religious ideal a reality by adopting scientifically approved means for attaining concrete ends in the amelioration of human life. A modern religious program is a specific plan of adjustment covering the whole area of social living, political, economic, institutional, and including the production of individuals capable of guiding as well as participating in the shared enterprise of living.

All of which is well enough, T. V. Smith would say, but why call it religious. For him, religion is essentially what it has often been actually—a short-cut method of getting what you want by asking God for it instead of working for it, a compensation for present failure by fixing hope upon an unknown future, resignation to the endurance of evils which in-

telligence and energy might cure. Five possible ways of life are presented and criticized: the religious way with Josiah Royce as guide, the scientific way with William James, the social way with John Dewey, the esthetic way with George Santayana, and the philosophic way "without a guide"—but really with T. V. Smith. And the result of following Smith as guide to the philosophic way is to find the track doubling back and joining the scientific path which would be, for Smith, the highway of our God, if there were a God. At least it is the only improved highway for men.

One will search far before finding more scintillant exposition or more incisive criticism of the attitudes of the philosophers whom he selects as the guides to these several ways of life. For some of them, especially Dewey and James, he has profound respect; for Santayana, admiration for the beauty of his thought and utterance; for Royce, the half wistful, half condescending shake of the head which the man who prides himself (not without right) upon being a clear thinker bestows upon the man of faith. To this reviewer the presentation of Royce's position seems the least satisfying part of the author's brilliant expository and critical achievement. There is still more than a dim lingering doubt as to the fitness of the choice of Royce as the guide to the religious way of life—though whether the unfairness is to Royce or to religion need not be specified. It does seem rather distinctly unfair to Royce to make him responsible for any "short-cut" to peace and prosperity. No laboratory scientist ever surpassed him in toiling terribly to find solutions for his problems. To the pragmatist and the pluralist, Royce's "loyalty to loyalty" must seem pathetically empty of real content and rather an escape from concrete problems than a solution of them, and his final dependence upon absolute ideals will appear to be in one class with the performance of the Hindu fakir who tosses a rope into the air and then climbs up it. A critic with scientific mind may well believe that Royce's way is a wrong way, but he ought not to accuse him of choosing it because it is an easy way.

The social and esthetic ways are deemed no worse than inadequate. The values with which they deal are of real and permanent worth. The religious way is judged to be wholly antiquated and misleading. The best that can be said for it is that there are liberal and modernistic trails which lead out from it; but if one follows these, one ceases to be really religious. One may even become almost scientific while still carrying the lumber of an outworn religious terminology. The thing to do is to throw this overboard and be thoroughly scientific.

This frontal attack upon religion is not, as a matter of fact, intended to destroy a single value which is cherished by modern-minded religious men. The author argues that, if religion has no distinct area of its own which is neither social nor esthetic nor ethical nor scientific, it necessarily vanishes from the list of legitimate disciplines and interests. If everything is religious, as modernists sometimes say, then nothing is religious. Neither this epigrammatic statement nor the argument in support of it seems quite convincing. It does not follow from the fact that a picture is composed wholly of material elements which can be subjected to chemical analysis that therefore chemistry has occupied the field once held by esthetics and left the latter no excuse for existence. Not to argue the point, what we have in Professor Smith's book is an extraordinarily brilliant discourse by an advanced left-wing liberal to prove the fundamentalist's contention that religion cannot exist without a body of supernatural data to form its subject-matter. The extremes meet in a common concept of

religion, but the fundamentalist (together with some others) accepts the division of the universe into natural and supernatural, affirms the reality of the supernatural, and so has a place for religion. This radical denies the reality of the supernatural and so has no place for religion. But just the same, he belongs to a church and is a member of the joint faculty-student committee on religion in his university. While he is denying that there is anything left for religion to do after science, ethics and esthetics have done their work, he is in favor of most of the things that liberal Christians think of when they say religion.

WINFRED ERNEST GARRISON.

Books in Brief

THE SAVIORS OF MANKIND. By W. R. Van Buskirk. The Macmillan Co., \$3.00.

The founders of the world's great religions are men who have tried to save mankind. But what have they tried to save it from? It is a question to be answered only after a study of the actual social situations in which they worked. It is not merely a matter of painting a background against which to place these epochal characters, from Lao-Tze to Mohammed, but of describing the needs and wants of the men among whom these great leaders lived and worked and of showing how they ministered to those needs and attempted to save their contemporaries and followers from actual and concrete dangers. The method and point of view are illustrated by the argument against dating Deutero-Isaiah in a hypothetical brilliant creative age near the close of the Persian period: "No great social program has ever been conceived apart from a situation which presses for solution." In this case it was the Babylonian captivity which furnished the stimulus for a profound intellectual and religious reaction such as the prophecy records. Dr. Van Buskirk's scholarly treatment integrates the great spiritual insights of history with the course of human events to a degree that is rare among writers on the history of religions. His views of the contemporary backgrounds of Jewish thought and social movements which conditioned the work of Jesus are largely those of Klausner and Simkhovitch. He includes Socrates in his roll-call of the immortals, and in describing the age of Pericles I am sorry to see that he gives countenance to the ancient libel against Aspasia. She was a virtuous as well as a brilliant lady. Her bad reputation rests upon nothing but the testimony of Aristophanes and Plutarch. Aristophanes was a scandal-mongering comedian and a partisan mud-slinger, and Plutarch lived centuries later and had no more first-hand knowledge of the matter than John Erskine has of the character of Sir Galahad.

ELIZABETH BARRETT BROWNING. By Louise Schultz Boax. Longmans, Green & Co., \$3.50.

It is almost as absurd to write a separate biography of either one of the Brownings as it would be to write a life of Sidney or Beatrice Webb. But within the limits of the possible, this biography of the greatest woman poet of her time meets every requirement. Her verse is largely out of fashion now, and "Aurora Leigh" was really almost as bad as Edward Fitzgerald ungallantly said it was, but it must be remembered that Landor went into ecstasies over it, Ruskin thought it equal to Shakespeare's sonnets and called it the greatest poem in the English language, and Mrs. Browning was prominently mentioned for the post of poet laureate when Wordsworth died, while apparently no one thought of Browning in that

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connection. She must have had real genius or she would not have survived her father's alternate indulgence and tyranny, her own pampered and cultivated invalidism, and the influence of her languishing and gushingly romantic friend, Mary Russell Mitford. To be forever the delicate Lady on the Sofa, a fragile Victorian image of bisque, and at the same time a great poet, was a real achievement.

Briefer Still

Great Modern Stories, edited by Grant Overton (*Modern Library*, \$.95). A dozen stories by first-rank writers, starting with a long short story by Conrad, and going on with Hemingway, Galsworthy, Willa Cather, and others worthy—or commonly reputed to be worthy—to appear in their company.

The Son of Perdition, by James Gould Cozzens (*Morrow*, \$2.50). A corking good story of a Cuban town dominated by a sugar company. The events are vivid enough but the significant thing is that, without taking himself too seriously or burdening his readers with "psychology," Cozzens shows an extraordinary insight into personality and an equal capacity for delineating it.

Mississippi, by Ben Lucien Burman (*Cosmopolitan*, \$2.00). A first novel which not only gives promise but presents a distinct achievement. Humble humanity along the river bottoms furnishes the characters.

God's Candle, by John Oxenham (*Longmans*, \$1.50). Oxenham showed in "The Hidden Years" his ability to deal imaginatively with those aspects of the life of Jesus which the record passes over in silence. Here he sketches certain minor characters that stand in the shadows near the great radiance—Longinus, Barabbas, Simon the cross-bearer, and others.

The Crying Pig Murder, by Victor MacClure (*Morrow*, \$2.00). A mystery story of the best sort. No, it was not the Pig that was murdered.

A Riband on My Rein, poems by Nancy Byrd Turner (*Edwin Valentine Mitchell*, \$2.00). Chronic book-reviewers are always being asked whether they read all the books they review. Well, I have read this one through twice, and parts of it much more than twice. Most of these poems are light in texture, but none is trivial. This poet's gossamer is never merely sleazy cloth. The "Cycle of England" is as good as a peace treaty—and there is never a banal word in it about "hands across the sea."

Recent Social Changes in the United States, edited by William F. Ogburn (*University of Chicago Press*, \$3.00). Twenty brief chapters by experts recording, in statistical form wherever statistics are relevant, the social changes since the war and particularly in 1927. The topics include invention, production, labor, crime, religion, education, and many others. An extremely valuable work for record and reference.

C O R R E S P O N D E N C E

The Pamphlets Are Ready

EDITOR THE CHRISTIAN CENTURY:

SIR: I have been waiting for these articles since 1924 when I had to do a little work on that line in the Parent Teacher association. Is it possible to have that information in a pamphlet? I know fine parents who are being carried away by the publicity given the Columbia professor and Will Hays's smooth sayings. The work of the P. T. A. and Woman's club has been fine as far as it went. They started committees to work without information. So far as I know these articles are the first that have gone into detail at length. Please don't lightly look upon the pamphlet idea.

Durham, N. H.

(MRS.) O. V. HENDERSON.

Turning Children Into a Mob

EDITOR THE CHRISTIAN CENTURY:

SIR: In line with what Dr. Eastman has said about the instances of mass reaction to the movie, I heard last Saturday afternoon exactly such an outburst as he refers to coming from the movie playhouse situated near my office. Ridgewood is a residential town of possibly above the average, yet the picture shown last Saturday afternoon called forth a perfect bedlam of shrieks, cat-calls and the like from the children who were gathered within. A man who runs a soda fountain opening from the lobby of the playhouse and who is in a position to know what is going on within, said that this was quite the usual experience on Saturday afternoons.

Ridgewood, N. J.

WILLIAM HORTON FOSTER.

Movie Advertising

EDITOR THE CHRISTIAN CENTURY:

SIR: I appreciate The Christian Century because it always brings up some new and vital point. Just now Mr. Eastman in his articles on the movies brings before our minds a point which

is generally overlooked by writers on the subject—the point of "honest advertising." Great movie concerns have never adopted the American principle of "truth in advertising." To my mind we should count this a very significant point. It is not a question as to whether the movies shall or shall not measure up to the "whims of preachers and reformers;" it is a question as to whether they shall or shall not deal squarely with the American public. It is a question of ordinary business honesty, and brings up the issue, Has any concern a right to tell lies in its advertising?

Garrison, Kans.

J. A. PRATT.

A Good Example

EDITOR THE CHRISTIAN CENTURY:

SIR: The Men's Bible class of the Corfu Presbyterian church (a united church) spent a session discussing Fred Eastman's articles on the movies. At our suggestion the women's organization of the church at their next meeting will discuss these articles. We are agreed that the movies are touching this village to the hurt of our children. We can see no practical way of keeping our children from the picture houses, and therefore hope that some way may be found for a clean-up of the business. This church and village is heartily with The Christian Century and Dr. Eastman in this crusade for decency and the protection of the minds of children from degrading influences. The class authorized the writing of this note.

Corfu, N. Y.

J. M. DUDLEY.

Personal Testimony

EDITOR THE CHRISTIAN CENTURY:

SIR: That showing up of Will Hays was very fine, and I have all the series saved to hand to Governor Reed, who long ago notified the picture men that they would have to clean up or get out, and told his women board of censors that if they couldn't keep out the vicious and dirty pictures he would get a

board that could. It may interest you to know that just before Hays was hired by the oligarchy of picture producers, I was appointed by Gov. Henry J. Allen to interview the censor boards of Pennsylvania, Maryland and Ohio—then the only other states besides Kansas that had boards—with a view to getting together and standardizing the censor requirements. Then came Hays with wonderful promises (some of them to me personally by letter) and the whole censor board plan of standardization was dropped. Wouldn't be necessary, you know! Keep up your good work.

Oskaloosa, Kan.

F. H. ROBERTS.

A Police Chief on the Movies

EDITOR THE CHRISTIAN CENTURY:

SIR: It may interest you to know that others besides constituents of *The Christian Century* are alarmed concerning the immoral consequences of the motion pictures of our time. In the *Boston Herald* for Feb. 10, Superintendent Michael H. Crowley of the Boston police department says: "Motion pictures that show hold-ups in detail and make the criminal appear as a nervy, dashing fellow are responsible for many youthful crimes. They see the crime planned and executed before their eyes in all its details. It looks so easy that they try it in order to get money with which to impress their young friends. I think that pictures that show killings, hold-ups and the like should not be shown at matinees for children. It's all right for grown-ups to see that stuff; they know that a life of crime has only one end—disgrace and death. But the children with their highly impressionable minds immediately seize upon the idea and some try to reenact the scene in real life with disastrous results."

Bridgewater, Mass.

CARL KNUDSEN.

Blame Life, Not the Movies

EDITOR THE CHRISTIAN CENTURY:

SIR: I agree most heartily with your charges that the average show is sickly, sentimental, crass, boresome, and lacking in anything that even smacks of originality. We have had written drama for two thousand years, but the talkies have apparently exhausted that field, and have presented the same plots to us dozens of times within the last two years.

I also agree with you that children should not see many pictures, and that most children should not go to as many shows as they do. But admitting that the movies are important contributing factors in juvenile delinquency, I believe that the responsibility rests more heavily on the parents than upon the industry. We cannot start to produce every show with the 15-year-old in mind; let us mentally apply this suggestion to literature, and we will have to rule out Dreiser, O'Neill, Lindsey, and a lot of the Bible, to say nothing of Shakespeare, Chaucer, and Spenser. There is, of course, no danger of these people corrupting our children because no 15-year-old would read them. Put them in movies, however, and the child could and would understand them, though the suggestiveness remained. In short, we cannot expect any art or industry to limit itself explicitly to children's themes and minds. If we are to interest adults, we are to have topics which are sufficiently true to life, if not sufficiently heavy, to interest the average adult.

In the average moving picture I think you'll find no more slime, filth, and sex-sewage than you find in the thought, life, and literature of the day. It has been my experience that the people who most criticized this side of the pictures were those people who had lost step with contemporary life, and who, therefore, thought they recognized in the movies an isolated phenomenon when it is only a factor in a phenomenon they see.

And it is this fact which, in my mind, lends most weight to the final point I want to make: that you have the cause and effect relationship between movies and present conditions reversed. I believe that moving pictures are what they are because of public demand; and the almost unparalleled success of that most asinine of recent pictures, "The Cockeyed World," bears me out. As a

matter of fact, literature, burlesque, and the legitimate stage are and long have been much worse than the movies. It is only now that the movies are threatening to desert their inanity for actual filth. And, human nature being what it is, I hardly think we should be surprised. Certainly to ask Will Hays to stop the progress of an industry of Jews is asking too much!

Crawfordsville, Ind.

JOHN B. NEWLIN.

Have Faith in Will Hays!

EDITOR THE CHRISTIAN CENTURY:

SIR: I have read with close interest the series of articles by Dr. Eastman upon the subject of moving pictures. Because of my high regard for you it is with regret that I express disappointment with the prejudiced mind and unkindly tone of voice with which the writer—and therefore *The Christian Century*—approaches such an important public question. My forty years' experience as a pastor in trying to help others to the best things in life leads me to believe that the best way to improve motion pictures is by fair constructive criticism and cooperation rather than by wholesale condemnation of everything that is being done.

Dr. Eastman's unchristian vilification of the good name and Christian character of men whom thousands esteem and honor after years of intimate association altogether discredits him as a fair-minded and trustworthy critic. I hold no brief for the motion picture industry nor for anybody connected therewith, but I believe in giving credit where credit is due. I do not see many pictures but the most of those that I have seen were wholesome and entertaining, and the few that did not especially appeal to me were of such a character that I could readily understand why they were pleasing to countless others.

I am writing not to answer Dr. Eastman—although I think this could successfully be done—but to protest against the low levels upon which he proceeds to correct the evils. Those of us best acquainted with Mr. Hays and a number of the people associated with him have confidence in their sincerity, integrity and earnest desire to serve the best interests of the public. Their task is a most perplexing one and they are deserving of our hearty cooperation.

Pasadena, Calif.

W. E. MCKENZIE.

Parental Responsibility

EDITOR THE CHRISTIAN CENTURY:

SIR: Your articles on the moving picture question have been of interest to me since for three years I did my bit to try to help guide children's matinees in the way they should go. Our town has large children's audiences and the managers, we found, were giving inappropriate motion pictures. Once we recognized conditions, we held a mass-meeting appointing leaders from child welfare in all branches: scout leaders, leaders from churches of all denominations as well as Jewish and Romanists. We wished to find out the reason the children were being submitted to such rotten films. Being a writer of junior books and stories, I accepted the chairmanship of the boys and girls' matinee committee we formed to choose programs and conduct special matinees. The managers in town courteously agreed to cooperate with us, offered to let us preview films, and in many instances helped to conduct contests which were to attract the children.

We previewed films. We had the choice and never gave any film we could not recommend. Where asked to recommend films that managers suggested for children's matinees and having previewed these, we withheld recommendation and refused in more than a few cases to sanction these films. We had a committee busy before each performance to see that lines outside the theater were safe and that small children were not crushed in the mobs. We had upstairs and downstairs, in each of the aisles, women to patrol without interfering with the children except for rowdiness or petting that was prevalent though our audiences were under fifteen, mostly. Girl and Boy Scouts guarded fire exits and we had frequent fire drill. We saw to it that the police were on hand to help children over crossings in late afternoon perform-

ances in winter at dark. And all that could be done, we did giving time and energy to a cause that we well knew was bound to fail.

It was the parents who would not back us. They spread dissension and trouble. "My child wants wild west," they said. "Give us something more peppy." Or it was, "My boy says he don't like that kind of a film. He likes a good fight. Can't you give us something the boys will fall for—a good clean fight, that's what!"

They did not get that type of film. We gave the Yale Chronicle plays—some of them; Lincoln, Ivanhoe, Prince and Pauper, the Blue Bird, Peter Pan, the Humoresque, the King of Wild Horses, the Little Friend to All the World, and others of educational type. Educational Bray pictures we used right along. We included the schools in our programs, giving the children a chance to dance or sing on the stage between films. We played audience games with small prizes to attract.

Yet parents voiced their sentiments: "Our kids don't need anybody to take care of them. They can take care of themselves. We don't want anybody lookin' after our kids. We want 'em to have fun. Let 'em yell!" They laughed rather proudly at the idea of "petting" and saw no danger.

They sent children of four, five and six alone "to get them out of the way." And they did not care what they saw. "They got to know things," said the parents. "They have to get on in the world. Let 'em see things. They got to learn. They got to know." The fact that we shielded them from vice, they resented. Crime was just "thrill" to which the children were entitled and we refused to show it. They "got down on" us. They talked. They got up other children's movies of the type desired. The managers were willing. We could not prevent it.

Then we found there was a statute forbidding boys under fifteen without guardians. The law applied to girls. Our voters league took a hand and enforced this. We had to give up our movies.

This was a three-year crusade.

The year after we enforced the law, the motion pictures again admitted children. There was not enough unity in our midst to stand against the parents who wished their children to see the regular motion picture programs and spread abroad the slogan of "freedom." Even parents who wished good motion pictures would not back us unless we gave the sort of trash they wanted. And those who were thoughtful refused to let their juniors go at all to the pictures unless they knew the film. That, after all, is the only safe way. Keep your children at home when there is doubt.

Yet there is a word of hope: Movies depend on thrill offered by vice and crime. The talkies bring in the dramatic which is more true to life: character is shown as development and winning rather than mere "fight." And the talkie is growing up to art standards with the drama that promises to be really an education in life. It may be slow but possibly the old-time movie menace is soon to be a thing of the past and we will not be afraid of letting our children have the art that is truly an interpretation of life. At least, this is my view. In the meantime, guard the children till it comes.

Connecticut.

PATTEN BEARD.

Christmas and Buying Power

EDITOR THE CHRISTIAN CENTURY:

SIR: The editorial, "After-Thoughts on a New Christmas Custom," contains just enough "rightness" and "wrongness" that additional light may be welcome from one who is not only an appreciative and enthusiastic reader of *The Christian Century* but also something of a factor in promoting this so-called new Christmas custom. The city which it is my good fortune to serve as secretary of the chamber of commerce is one of those cities which has fallen from grace. We cannot claim that ours was the most brilliantly decorated and lighted city in the country, but for size or on a per capita basis there is no doubt that we can lay claim to that distinction, if such it may be. Buildings with

their electric streamers and lights, streets lined with illuminated Christmas trees, green garlands and a mammoth tree on one of the squares glistening with hundreds of lights made of this city a veritable blaze of Christmas glory; and this was advertised as such in all the papers of the surrounding country; the people were cordially invited to come in and see the brilliant display.

Was this a spontaneous move? Certainly not. It was carefully thought out, planned and directed. Who ever assumed that "Light's Golden Jubilee" carried out as a much deserved tribute to Mr. Edison was spontaneous? Such things just simply do not arise spontaneously. They do not happen; they are created; and if directly honoring Mr. Edison indirectly benefits a certain industry, certainly there is nothing wrong in that any more than in the added prestige acquired by *The Christian Century* when certain well-deserved tributes were paid Dr. Morrison upon his anniversary. These things just can't be helped and there is no justification for questioning their ethics.

But to return to our Christmas decorations. Was the work done and financed by the chamber of commerce wholly idealistic and altruistic? Frankly, no. Fundamentally, it was a business and commercial proposition, however much that bold and brazen statement may be covered with the veneer of sanctimony; and it has a decided economic justification. It induces people to come to the city and people who come to the city spend their money, and money so spent at Christmas time is quite a factor in putting the merchant over for the year. Such decorations also extend the Christmas buying period through an early creation of the buying spirit of Christmas, and such an extension of the buying period relieves the stress and strain upon the clerks and buyers during the peak of the last few days.

This is no "disguised scheme to fill the coffers of the power companies and lamp manufacturers." Any benefit they may derive is incidental and of secondary import. From the standpoint of retail business, it is a commercial proposition of direct benefit to the retailer; and as far as I have been able to observe, there has been no attempt to disguise the fact. These are cold, disagreeable facts but we might as well openly face them. This is the day of commercialization and it is not limited to Christmas, either. How about Easter bonnets and gowns? How about the advertising slogan "Say it with flowers" and its relation to Mother's day? How many other sacred institutions are there that have been steeped in the brine of commercialization? Can all of our churches, even, claim clean skirts?

Glens Falls, N. Y.

GEORGE H. CLESS, JR.

An Example of Christian Concern

EDITOR THE CHRISTIAN CENTURY:

SIR: Your editorial anent Harvard university's treatment of its "Scrubwomen, Janitors, Typists, etc.," has made me wonder if you know, by way of contrast, of an altogether different action recently taken by Union theological seminary, New York. The salaries that Union pays its faculty are reasonably liberal; but about a year ago the president, trustees—and professors—be thought themselves that perhaps they were not providing with equal liberality for those in humbler positions. The fact is, they had never thought about it, as the careless saying goes. An investigation was set on foot; really a survey; taking account of cost of living, and other such pertinent matters. The above officials confess—because they are good Christians and fair-dealing men!—that the findings made them rather ashamed of themselves. Yet it should be said that their wage scale had been more than decent, and had apparently been satisfactory to the employees. Well, the result has been that everyone in service at Union—except the faculty—from "scrubwomen" and firemen up to "typists" and assistant librarians, has had a substantial "raise"; and is now receiving a generous, living—that is, Christian—wage.

If you print this you may feel like adding, to other theological seminaries, and colleges—even churches—the old word of admonition, Go thou and do likewise!

Philadelphia, Pa.

MITCHELL BRONK.

NEWS of the CHRISTIAN WORLD

A DEPARTMENT OF INTERDENOMINATIONAL ACQUAINTANCE

Dr. John Baillie Becomes Professor of Systematic Theology at Union

After 32 years of service as professor of systematic theology at Union theological seminary, Dr. William Adams Brown has been made, at his own request, research professor of theology. He will thus be relieved for a year or more from teaching work in order that he may devote all his time to writing and to making an investigation of theological education. His successor as professor of systematic theology is Dr. John Baillie, now professor in that field at Emmanuel college, Toronto. Announcement is also made that Dr. Reinhold Niebuhr, who came to Union about a year ago as associate professor of social ethics and the philosophy of religion, has been elected to the professorship of applied Christianity, succeeding Dr. Gaylord S. White, who last spring was made dean of the seminary.

Methodists Promote Campaign to Aid Negro Education

Conditional gifts exceeding two million dollars to three Negro colleges have been accepted by the Methodist board of education. The board has authorized a campaign for \$1,500,000 for its Negro schools, which will include the amounts necessary to validate offers from the general education board and the Rosenwald fund. The campaign commemorates 60 years of the church's work among Negroes.

Christ Church, Cambridge, Mass. Calls Rector

Rev. C. Leslie Glenn, who is at present secretary for student work under the national council of the Episcopal church, has accepted a call to become rector of Christ church, Cambridge, Mass. Thus the last of the four important Boston parishes whose rectors tendered their resignations last spring has been filled. These parishes are Emmanuel church and the Church of the Advent in Boston; Grace church, Newton, and Christ church, Cambridge. Dr. Glenn, 30 years of age, succeeds at Christ church Rev. Prescott Evarts, who served in that field for 29 years.

Racial Brotherhood Promoted in Ohio Churches

At a union service of Plymouth Congregational church and Rodef Sholem temple, of Youngstown, O., held at the Congregational church on Interracial Sunday, Feb. 9, the spirit of brotherhood reigned supreme. Both Rabbi I. E. Philo and Rev. L. A. Owen, of the two churches, preached. Dr. Owen spoke on "Good Will," pointing out that Christianity is founded on the best in Judaism—that the gospel of Jesus is the gospel of good will. Rabbi Philo said there are no inferior races, and emphasized the point that America's task is to develop what is best and finest in the hearts and minds of all her people. Interracial Sunday was observed by many other Protestant churches of Youngstown, white and colored. Another Ohio town that made a success of this special day of brotherhood is Ashland, where there was an exchange of pulpits between the Zion Baptist (Negro) church

of Oberlin, Rev. Clarence McFadden minister, and the Church of the Brethren of Ashland, Rev. J. Perry Prather minister. Mr. McFadden, a graduate of Rochester seminary, preached at the Ashland church, bringing with him a group of Negro sing-

ers. Mr. Prather will preach in the Oberlin church in the near future.

Springfield, O., Sees Two Churches Unite

The Congregationalist announces that the Christian church of Springfield, O.,

British Table Talk

London, February 4.

LITTLE good can be done by any attempt to speculate upon the secret conclaves of the naval conference. At the present moment there is some hope of an agreement, which will take the form of a compromise between the categories' school and the global. It is to be hoped that more will come from this conference than from others which ended in the complete and cordial acceptance of a meaningless formula. The naval conference has taken away some of the attention which otherwise would have been given to the conflict between the lords and the commons upon the government's insurance bill. At the present moment the lords are insisting on a time-limit of a year. Though the house of lords no longer has an absolute veto, it can still call a halt and make long and difficult delays. Lord Parmoor has a way of irritating the peers by his interventions; he roused both liberal and conservative peers to indignation by his declaration that it was the part of the lords only to "make suggestions." It is still within the province of the upper house to do more—much more—than that.

Debate follows debate upon unemployment, but without giving what the country needs, a reduction in the numbers of those who are out of work. It is and should be acknowledged to be a national question in the solution of which all parties should be invited to cooperate. . . . A hopeful fact is the appointment of what may become a general staff in the economic and industrial life of the nation. Among those who have been called into this service by the government are Mr. Cole, the famous socialist writer, and Mr. Henderson, the editor of the Nation, a liberal economist of the first rank. The formation of this council is one of the recommendations made by the liberals and it is fitting that a liberal journalist should have an important part in the carrying out of it.

The Call for Christian Unity

The South India scheme continues to receive much attention. It is noted, for example, that the Wesleyans of India desire that intercommunion between the negotiating churches should begin as soon as possible. Dean Inge, reviewing a volume of essays entitled, "The Call for Christian Unity," says that if the proposal known as the South India scheme is rejected at the instance of one party in the Church of England, it will be a convincing proof that the Church of England has no real wish for an alliance with

the free churches; it only wishes to absorb them. The dean says quite clearly that the Protestant nonconformists in England will not link their fortunes more closely with a church that cannot make up its mind whether it is Catholic or Protestant. He adds, "The real obstacle to reunion is the Catholic idea of institutionalism—the assumption that 'the unity of the Spirit' necessarily involves either a single political organization—the Roman view—or an organization of a single type—the high Anglican view. There can be no fusion between a church which commits itself to this theory, and bodies which prove by their history and by their very existence that they absolutely reject it. On the other hand, if the Anglican church too openly repudiates this theory, it will break up from within. This is the plain truth, however unpalatable it may be." Dean Inge would clearly give his blessing to the South India scheme, though he is not disposed to think that the existence of independent churches is a sin and a scandal, and he is thankful that churches are never likely to be fused into a single instrument.

* * *

The Superstitions Of Science

Among the younger thinkers of today no one occupies a stronger position than Professor John MacMurray, Grote professor of philosophy in London. His name first came to the knowledge of general readers when he contributed to "Adventure," the book edited by Canon Streeter. He has won that most prized of all distinctions, the enthusiastic approval of the student world. At Manchester university on Monday he addressed the science federation on the relation of religion to science. He said that his paper should really have been called "Pride and Prejudice." For a long time the pride and prejudice of religion tyrannized over the minds and consciences and even the bodies of men. But today science, which is in its true sense the one proper, positive exposition of Christianity, has become as full of pride and prejudice as ever religion was. "The visionary dreams of the medieval church of a universal empire over the hearts of mankind, purified by obedience and submission," said Prof. MacMurray, "is not so madly irrational as the modern dream of a world made peaceful and happy by obedience to the dictates of scientific thought." Then he went on to show that science can never do what was claimed for it—"make an end of war." An attempt to put an end to war by making it terrible was similar to the attempt

(Continued on next page)

Rev. Cleon Swarts, minister, and the Congregational church of the city, Rev. W. M. Swann, minister, have merged their memberships, hold their services together and

BRITISH TABLE TALK

(Continued from preceding page)

made by the medieval church to frighten men into worrying about their sins by making hell most terrible. Today when a young man gets worried and melancholy about his sins, he is told by a large number of scientists that something has gone wrong with his endocrine secretions. The lecturer did not know which of these two views is the grosser superstition. Science, like art, is fragmentary, while religion is one, like philosophy. Science is abstract, while religion is concrete; science is unconcerned with value, religion not; science is impersonal, religion personal.

* * *

And So Forth

"The missionaries abroad are happy with success," the bishop of Birmingham has said. "They put Christ's gospel against other faiths and see it triumph by reason of its worth. The very conditions under which the missionaries work force them to realize the essential, inherent character and power of Christianity." He contrasted, moreover, the division and conflict at home with the conditions in the mission field, "where the banner of Christ goes steadily forward." . . . Lord Cecil, in writing of the first ten years of the life of the League of Nations, recalls the first session on a grey afternoon in the autumn of 1920. The moral atmosphere within the assembly was as depressing as the fogs outside. When, in the middle of the session, the Argentine delegation withdrew, this was hailed as the beginning of the end. The turn of the tide came when someone made an appeal for Armenia. There was an instantaneous response. "It did little, if anything, to help Armenia. But it brought the assembly to life." . . . A memorial is to be built to Rupert Brooke near his grave on the island of Scyros. The proposal has the support of a remarkable body of men and women, including Stanley Baldwin, Lloyd George, Ramsay MacDonald, Arnold Bennett, Winston Churchill, and on the committee are at least four or five distinguished poets. . . . A coroner in East Lancashire, inquiring into the death of a child who was killed in a motor car, suggested that when the hymn book "Ancient and Modern" came to be revised, a companion hymn, "For those in peril on the road," should be added to the one for those in peril on the sea. . . . The Christian social council, which gathers into itself now the operations of Copec as well as the British side of the Life and Work conference, held a meeting last week over which the bishop of Winchester presided. Dr. Adolf Keller, who directs the bureau in Geneva, was present, and pointed out that social problems are now matters of international concern. Salvation is always social, which does not mean national, but the universal fellowship of Christ. Social questions cannot be studied in one country alone. The collective efforts of all the nations are required if the evil of poverty is to be overcome in all lands.

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Catholic Leader Addresses Cleveland Congregational Ministers

At one of its meetings last month, the Congregational ministers' association of Cleveland, O., listened to Chancellor Mc-

Special Correspondence From Kansas City

Kansas City, February 17.

THERE is no news in the fact that Kansas City, like every other large city, has a social problem in the indecency of its burlesque shows, which perhaps are as objectionable on account of the humor

Organize Against Theatrical Indecency

exhibited as because of the other features, but there is news in the latest move of religious leaders to clean up these shows. The failure of the society for the suppression of commercialized vice, directed by Nat Spencer, executive secretary, to make any substantial headway against the offending theaters, after years of agitation supported largely by a few club women, has led the executive committee of the council of churches, acting as a committee of the whole in this issue, to tackle the job. Its first step will be the formation of an advisory committee of 15 of the ablest lawyers from the churches to suggest a procedure that is both legally and politically practicable. An additional combat group will be composed of 25 ministers and 25 laymen; it will be expected to mobilize the moral energy of church members in support of the course of action recommended by the lawyers.

Ministers Breakfast Speer and Norwood

Dr. Harry C. Rogers, of the Linwood Presbyterian church, and Dr. A. Ray Petty, of the First Baptist church, have established an agreeable precedent looking towards a more intimate fellowship among the influential religious leaders of the community, supplementing the more formal association provided by the Greater Kansas City ministerial alliance. When

Dr. Robert E. Speer came recently to share his missionary faith and vision with the Kansas City presbytery, Dr. Rogers was host to a score of ministers at breakfast in a hotel in order that they might receive inspiration from one of Protestantism's great missionary statesmen. A little later, Dr. Frederick W. Norwood, of London City temple, came among us to preach the gospel of world peace, and Dr. Petty, his host, invited a similar group of ministers of various denominations to enjoy Dr. Norwood at close range. The Speer breakfast was notable in that every minister there, including only one Presbyterian, expressed a sense of personal indebtedness to Dr. Speer for some contribution to his religious outlook. In a heart-to-heart talk, Dr. Speer reassured the ministers concerning the continuing necessity of Christian missions. The core of Dr. Norwood's public messages to two large audiences here was one of warning to the United States against cynicism and a development of the militaristic spirit, if the London naval conference should not achieve all that is expected. England, he said, still would plan ceaselessly for peace in other directions, by way of other parleys, other institutions, and he hoped America would do likewise. To the ministers who met him at breakfast, he told stories of the ministry of Joseph Parker, and explained the present indifference of many people to the churches as due to the effort of ministers to force upon their hearers "old infallibilities" instead of reinterpreting eternal moral values in terms of the machine age in which religion must now function.

Negro Churches Enter Council

Some one has shrewdly observed that this is "a western city with a southern exposure." Improvement in the relations between Negroes and whites, and especially in the kind of treatment whites give to the colored, has come slowly, the fruitage of much patience in the leadership of both races. Thus the unanimous vote of the executive committee of the council of churches to receive Negro churches into the council is hailed as a real milestone of progress, as an action which will have wide effect on race relationships in many other directions. The commission on race relations of the council recommended this policy last spring, but a decision was deferred. An address by the Rev. Joseph Gomez, Negro minister, at the February meeting of the union ministerial alliance (in which colored ministers are members), by its fearless expression of Negro attitudes towards the timidity of Protestantism on racial questions, was largely responsible for a reconsideration of the question. Whether or not it was a result of this removal of one of the many discriminations under which colored people

(Continued on next page)

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Fadden, of the Catholic diocese, discuss the recent lateran treaty releasing the pope from voluntary isolation in the vatican.

Dr. Hugh Black Holds Preaching Mission in Pittsburgh

Dr. Hugh Black, of Union theological

KANSAS CITY CORRESPONDENCE

(Continued from preceding page)

are becoming so restive, the annual meeting in a downtown church on Feb. 9 to observe Race Relations Sunday had the largest attendance in the history of the observance here. Rabbi Samuel Mayerberg, of Congregation B'Nai Jehudah, made an address memorable for its candor, advising Negroes that equality can never be bestowed as a gift, but must be earned, and shaming white people for extending with one hand education to the colored and with the other shutting doors of economic and cultural opportunity. In a little more than a year, Dr. Mayerberg has won a place as one of the city's most progressive and courageous spiritual leaders.

And So Forth

The first Kansas ministers' convocation, at Topeka recently, arranged by an embryonic state council of churches, was a great success, and will be an annual event. Thus does the spirit of the Ohio pastors' convention spread. There were 225 registered attendants, from 106 Kansas towns, but the attendance was greater than the registration, as is customary at religious conventions. The scouts who keep your correspondent informed on happenings beyond his personal observation report that the program and fellowship of the convocation inspired greater enthusiasm among the ministers than any denominational meeting in many years. . . . C. Whit Pfeiffer, of St. Paul, has succeeded L. A. Halbert as executive director of the Kansas City council of social agencies and secretary of the charities bureau of the chamber of commerce. Mr. Halbert resigned to become director of institutions for the state public welfare commission of Rhode Island. His departure was sincerely regretted by every one who knew the high quality of his service. . . . In honor of the 20th anniversary this month of Dr. Andreas Bard's ministry at St. Mark's Lutheran church, Albert Massey, a close associate of Dr. Bard for many years, has written and compiled a 90-page booklet, presenting some biographical matter but chiefly devoted to criticisms and comments on Dr. Bard's sermons, lectures, and writings in poetry and prose. There are words of praise from many sources, including Lyman Abbott, Henry van Dyke and Joaquin Miller. Before coming to Kansas City, Dr. Bard was an Episcopalian rector, building two churches of that faith in the state of Washington. . . . The Roman Catholic hierarchy of this diocese, as well as all classes of the faith, joined in celebrating the silver jubilee of the episcopacy of Bishop Thomas F. Lillis, which is a rare occasion, because members of the church hierarchy seldom live to attain 25 years of service. Archbishop John J. Glennon, of St. Louis, gave the jubilee sermon.

JOSEPH MYERS.

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seminary, conducted a "preaching mission" in Edgewood Presbyterian church, Pittsburgh, Feb. 9-16.

Rollins College Gives Dr. Burris Jenkins a Degree

Last week Dr. Burris Jenkins, of the

Special Correspondence from St. Louis

St. Louis, Mo., February 15.

WHEN Bishop Fredrick F. Johnson of the Episcopal diocese of Missouri, recently announced that on account of declining health it would be necessary for the diocese to elect a bishop coadjutor it

Dean Scarlett
Made Bishop

conclusion that Dean William Scarlett, for the past seven years dean

of Christ Church cathedral, would be chosen. In nominating him Dr. Karl Morgan Block, rector of the church of St. Michael and St. George, declared that he was "admirably equipped from every point of view. His character is one of sweet reasonableness and of deep spirituality. He is a man distinguished for far-sightedness, who thinks with John Wesley that 'the world is his parish.'" After the election had been made unanimous, Bishop Johnson stated with much feeling, "There is no voice that is more potent in the city of St. Louis in all questions which have to do with spiritual and moral and social influences for the betterment of the city than that of Dean Scarlett. I am personally as happy as I can be that Dean Scarlett has been elected bishop coadjutor." The bishop has announced his intention of retiring at the end of four years. Until then Dean Scarlett will continue to serve the parish at the cathedral as well as attend to the duties of his new office.

* * *

New Bishop Plans Inter-Religious Conference

Characteristic of this good man's enthusiasm for forward looking movements is his initiative in bringing about conversations among the three larger religious groups of the city, Catholics, Jews and Protestants. It seems that for several weeks representatives of these groups have been meeting with the purpose of ironing out prejudices and arranging for a conference to be held in St. Louis, similar to those held at Harvard and Columbia universities during 1929. Dean Scarlett has been chosen to head up the movement, having as his helpers prominent Catholic, Jewish and Protestant clergymen and laymen. One of these leaders is Rabbi Ferdinand Isserman, successor to the late Rabbi Leon Harrison, who for more than 35 years was the eloquent preacher at Temple Israel. Rabbi Isserman is making rapid headway in the community as a religious leader of vision and power. Among Protestant clergymen mentioned in this enterprise are Dr. John W. MacIvor, Presbyterian; Dr. Ivan Lee Holt, Methodist; Dr. M. Ashby Jones, Baptist; Dr. George A. Campbell, Disciple, and Dr. A. H. Armstrong, executive secretary of the Metropolitan church federation.

* * *

Southern Presbyterians Confront Problems

An interesting situation confronts the Southern Presbyterian denomination in St.

Louis. This communion has but two congregations in the city, both strong organizations and located but a short distance from one another. Central church has been without a pastor for several months, since Dr. James L. Fowle left for an influential pulpit in Chattanooga. Many observers felt that the wise thing to have done would have been for this congregation to unite with the Westminster congregation, housed in the most imposing Gothic church in the city, under the popular leadership of Dr. William Crowe. However, the Central congregation decided to sell their present property and are soon to move far out into the suburban district. They have not secured a successor to Dr. Fowle. In the meantime the Idlewild Presbyterian church of Memphis is endeavoring to get Dr. Crowe to leave Westminster after nine years and go back to them where he served as pastor before coming to St. Louis. Should Dr. Crowe decide to go to Memphis the denomination will be left without a resident minister in the city. Westminster church is stoutly resisting the effort to get Dr. Crowe away from them, pointing out that St. Louis is a frontier city for the denomination and that a strong leader is needed here. Dr. Crowe's many friends throughout the city are hoping that he will remain with his present charge.

* * *

To Rebuild Burned Church

For the past several months the Third Baptist church has been without pastoral leadership. This church of 3,500 members is located on the most important intersection of two streets in the midtown theater district on ground that is valued at a million dollars. The present church building was partially destroyed by fire more than a year ago. The congregation has been undecided as to its future policy. Many influential members felt that the ground should be sold and a new church built on a less costly lot. Others felt that the church should rebuild on its present location. Those who contended for the present location prevailed and a million dollar building program has been adopted. The project is to be in three units, the first, a \$400,000 educational plant, will be built immediately, to be followed by the church auditorium as a second unit, and a 225-foot Gothic tower as the third unit. The location of this church helps to make this the most important preaching station in the city.

* * *

Lenten Preachers Chosen

Dr. Charles R. Brown, Dr. John Timothy Stone, and Dr. George Truett will be the Lenten preachers at the Orpheum theater meetings for the three weeks prior to Easter. Dr. Ryland Knight, pastor of the Delmar Baptist church, is chairman of the federation committee having general charge of these cooperative evangelistic efforts. C. E. LEMMON.

Community church, Kansas City, Mo., was at Rollins college, in Florida, delivering a course of lectures, and while there was awarded by the college the L. H. D. degree—"doctor of literary humanities."

Dr. Ozora Davis Speaks in St. Petersburg, Fla., to "Largest Audience"

According to the St. Petersburg (Fla.) Times, the largest audience in the history of First Congregational church of that city

listened, on Feb. 2, to a sermon by Dr. Ozora S. Davis, of Chicago, on "The Great Commission of Today." Dr. Davis said that the world is hungry for spiritual truth, and that to carry Jesus' message of

Special Correspondence from Washington

Washington, D. C., February 12.

THIS city has been devoting itself most industriously during the past week to its annual community chest effort. Four thousand five hundred workers have been combing the financial centers as well as

Community Chest Drive Short

the residential districts in the endeavor to make up a total of almost \$1,800,000 for the maintenance of 75 worthy objects. The campaign has closed and official reports show that some \$200,000 is lacking. The stock market crash and the unusual amount of unemployment are felt to be the chief causes of the failure to reach the goal. A good many people who took only a paper loss and whose stock dividends are still coming in as formerly, feel just about as poor as though their losses were in actual cash. At least it is a convenient excuse to offer when the solicitor comes around.

* * *

Dr. Sizoo Remains in Washington

Washington people of all religious connections are rejoicing in the decision of Dr. Joseph R. Sizoo to remain at New York Avenue Presbyterian church. Marble Collegiate church of New York city, one of the wealthiest congregations in the country, made insistent overtures to him and it looked for a time as though Washington might lose him. On a recent Sunday morning, before a congregation which taxed the capacity of his auditorium, Dr. Sizoo announced his intention of remaining here, where his five-year ministry has been so signally crowned with success. We understand that plans are on foot to give him a larger auditorium. This will involve purchase of additional property to the rear and inasmuch as the church building is in the very heart of the city, it will be an expensive proposition. His church is solidly behind him, however, and there is no question but that they will carry it through.

* * *

Would Preserve Churches

Congressman Lankford of Georgia, finding his incentive doubtless in the fact that the historic Metropolitan Methodist church property has been purchased by the government and the building is soon to be razed, has introduced a bill in congress calculated to make religious shrines out of half a dozen churches which he names. His idea is that the downtown churches where the Presidents have worshiped ought not to be in danger of condemnation proceedings as has been true of Metropolitan church. He would have the government purchase the properties which are named in the bill and then lease them back to the congregations on terms which would insure their perpetual use for religious purposes. This correspondent doubts very much whether the bill will ever receive

many votes, granted that it comes out of the committee to which it will be referred. At the same time it is a matter of deep regret that Metropolitan church is to lose its fine old building. Here President McKinley and many another distinguished statesman worshiped. Here, too, Vice-President Curtis worships. There seems to be no hope for it now, however. The congregation has until Jan. 1, 1931, to look for a new home, but they frankly admit that they do not know where to go.

* * *

Kernahan Campaign

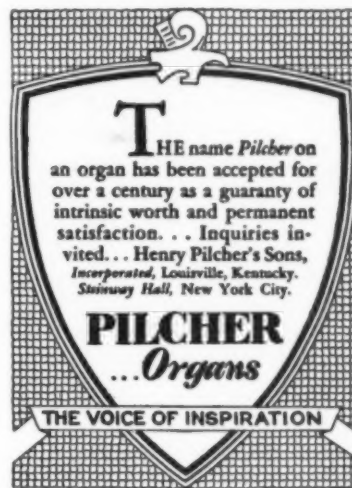
More than one hundred Protestant churches are to cooperate in the Kernahan campaign which will begin with a city-wide survey on March 9. Earnest efforts have been made to enlist the interest of Catholics and Jews and thus make it truly a cooperative effort, but it looks as though it would have to be done by the Protestant branch of the Christian church.

* * *

Government Buildings Going Up

Government building plans here in the capital city call for an amazing development during the next ten years. The new department of commerce building, costing \$10,000,000, is lifting its massive bulk just south of the treasury building. Down on Pennsylvania avenue, midway between the capitol and the white house, the new department of the interior building is nearing completion. Farther to the south the white marble department of agriculture center section is uniting the two previously built wings to make a chastely beautiful whole. About \$150,000,000 will be spent in the next decade to give Uncle Sam's various interests proper housing. And with each new building, Washington grows more beautiful.

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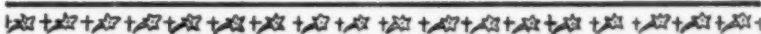
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. . . to take edge off . . .
. . . reader's enjoy- . . .
. . . ment of book itself. . .

"Can you beat it? The story is as vivid as the vocabulary; the love plot is fascinating. But there is something far beyond all this in the book. The Sermon on the Mount is in it, and it is such a comment on the sixth chapter of Matthew as I have not read in many a day. There is a revelation of a spiritual experience here, which is couched in none of the language of the pulpit and the books of theology. No greater mistake could be made than to classify Dr. Douglas' sincere book with the kind of 'worldliness' which he has chosen for the setting of an interpretation of spiritual reality which left me throbbing."

OZORA S. DAVIS

BOOK: Magnificent Obsession
AUTHOR: Lloyd C. Douglas
WHERE: At bookstores—\$2.50
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love to the uttermost corners of the world is the greatest commission one can perform. Following the service, it was necessary for traffic officers to assist people across the streets, owing to the crowds.

Special Correspondence from Chicago

Chicago, February 15.

THE newspapers have been playing up "American prosperity" so steadily, even since the recent stock market debacle, that it was a rude shock the other morning when I saw the bread line at Immanuel Baptist church. It must have been over a block long. Out of Work And very few indeed of the men in that line looked like professional bums. They looked like run-of-the-mine American laboring men, accustomed to hard work, now, somewhat shamefacedly, forced to accept food. Dr. Johnston Myers, the veteran pastor of the church, tells me that he is feeding over a thousand men a day, and that the line takes from about 8:30 in the morning until past 2:00 in the afternoon to pass through the dining hall. And, for most of the men, this one meal per day is all that they get.

* * *

Unemployment Crisis

This started me inquiring with the result that I am informed that, in spite of the fact that the newspapers are playing the matter down, we are suffering one of the most serious unemployment crises in the history of Chicago, and indeed of the entire country. The matter has been taken up vigorously by the commission on the church and industry of the Chicago church federation, under the chairmanship of Mr. James Mullenbach, and a conference was held all day yesterday at Hull house. Representatives of the church, of social agencies, of industry and of labor spent the day together, considering what might be done to develop a practical program for reducing unemployment in which the churches of Chicago might help this year. Definite proposals have resulted which will be transmitted to all Protestant churches in the city. The large part played by the commission in bringing about a fair settlement of the milk strike over a year ago may be remembered; it is hoped that the commission may be equally helpful in this emergency. Certainly it ought to be possible to enlist the hearty support of the churches, for few situations can be so utterly destructive to every value Christianity cherishes as widespread unemployment. When an industrial system fails to provide for a man the elemental right to earn food and shelter for himself and family it denies him the basic necessities upon which all the finer things of life must be built; and the churches must do something about it or be false to all they profess to stand for.

* * *

Religious Education

The International Council of Religious Education is now in session at the Stevens hotel. I have the 27-page program before me, and simply to read over the names of those participating is like run-

New York Church Federation Urges State Dry Enforcement Law

At its annual meeting, Feb. 3, the greater New York federation of churches, Dr. R. W. Sockman president, adopted

ning through "Who's Who" in religious education. About 1,000 delegates, representing 40 denominations, are present. The program cuts a pretty wide swath; it seems to cover the whole field of present interest in religious education. One can gather an idea of where active interest centers by reading over the program topics. For example: "The Place of Mental Hygiene in Its Relation to Religious Education," and "Adult Education and Community Responsibility," and "Adult Education and World Relationships." The techniques of religious education have progressed correspondingly with those of general education, as witness the discussion of "The place of supervised practice in leadership training, and necessary administrative adjustments to make it possible," or "Some techniques for measuring character change." Who would have thought of such things in the Sunday school which I attended as a boy?

* * *

"The Amazing Scouts"

The above caption is given an editorial in the Chicago Daily News commenting on Chicago's participation in the celebration of the 20th anniversary of the American branch of the Boy Scout movement. Certainly no boys' organization ever so successfully captured the interest and directed into useful channels the activities of growing boys, the world around, as has the Boy Scouts. Fear that the movement would become an arm of the military establishment seems to have subsided completely; indeed the gathering of boys from every country at the annual jamboree, such as that at Birkenhead, England, last summer, attended by 50,000 boys from 41 countries, must ultimately prove a tremendous power for peace. Chicago is initiating a campaign for \$1,250,000 with which to carry out a four year program of expansion. The Chicago council already represents the largest Boy Scout organization in America, and yet only one boy in 12 of scout age is a scout. It is proposed to double the present Boy Scout enrolment of 15,000 by 1933, doing intensive work in city areas characterized by juvenile delinquency, increasing camping facilities, extending the educational and vocational program, developing higher efficiency, and expanding the Sea Scouts. The fundamental idea, of course, is to create a different kind of "gang" from that in which so many boys, unfortunately, find themselves caught up. A statement by the committee says, "The problem of juvenile delinquency in Chicago is grave. Approximately 20,000 boys, between the ages of 10 and 17, are arrested annually at a cost of \$1,600,000 to this city. The 'gang' danger is shown by the fact that over 90 per cent of cases of stealing occur in groups of two or more boys."

CHARLES T. HOLMAN.

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unanimously a resolution urging the passage of a state dry enforcement law by the New York legislature.

**Dr. F. K. Stamm Installed as
Brooklyn Pastor**

Rev. Frederick K. Stamm was installed

Correspondence From Northern California

San Francisco, February 12.

TO the idealists of the Bay region the major event each winter is the interdenominational pastoral conference which is held during the week in which the Earl lectures are delivered. Both are under

**Distinguished Visitors
Address Conference**

the auspices of the Pacific School of Religion, of Berkeley. All

sessions were held in the First Congregational church. The program this year was especially attractive because it carried the names of three distinguished foreigners: Dr. Samuel Angus, of Australia, author of "The Environment of Early Christianity," and other books; Dr. J. Arthur Thomson, of Scotland, author of "The Science of Religion," and Dr. Frederick W. Norwood, pastor of City Temple, London.

**Enumerates Church's Resources
For Social Reconstruction**

Dr. George T. Tolson, author of "The Renaissance of Jesus," speaking on the present opportunity of religion, said: "The greatest need of the world today is a vital religious faith. No age has ever known the use of so much power and speed as our time. This calls for poise and a sense of responsibility. No age has ever had so many material things to enjoy. It is extremely difficult to avoid materialism. Christianity is the only thing that can give meaning to life and offer a solvent of world problems. There is unusual interest in religion in our time as is evidenced by the fact that the number of periodical articles on religion has increased 150 per cent in the last ten years, and books on religion, which came sixth in the list of books published in 1900, now come second. The present situation is an open door for the reinterpretation of religion and its incorporation in the life of today. . . . Hitherto untouched spiritual forces are being utilized. There is in the church an aggregation of wealth, moral stamina and intelligent and devoted leadership which makes it an effective instrument for the Christianization of our civilization."

**Considers Place
Of Sacraments**

Dr. Angus, who is no stranger to Californians, was at his best in his three lectures on "Symbol and Sacrament in Life and Worship." Every sentence bore the mark of thorough investigation and keen spiritual insight. He said: "Sacraments have a history. They were evolved during the first five centuries of the Christian era. Unfortunately, they still bear the birthmarks of the period in which they arose. The religion of Jesus was changed into a sacramentarian religion. Magic still operates in the church. In the long run ethics will have the right of way over magic. We abuse sacraments when we make them substitutes for the reality for which they stand. Some persons do not especially need sacraments. Others need

them and derive great benefit from them. It is well to remember that it is not what enters into a man that consecrates him, but high thoughts and selfless purposes in the inner life. The external symbol may be natural, artificial or conventional. The cross is the most catholic and potent of all symbols in its appeal, because of its power to concentrate our thoughts on the passion of Jesus whereby he laid down his life to take it up more abundantly in the life of his followers."

* * *

**Dr. Norwood Deplores
Loss of Reverence**

Dr. Norwood defies classification. He has a marvelous capacity to get near his hearers. He gives the impression of a man who has fearlessly pressed his quest for reality and who has found it, and with it freedom, poise and assurance regarding the future. He understands us so thoroughly and sympathizes with us so deeply that it is impossible to think of him as a foreigner. In his second lecture on "Venture and Verity: Its Relation to Morals," he said: "The people of the civilized world are between two gospels—the gospel of liberty which really is license and the gospel of dictation, which actually is tyranny. One wonders whether men have a deep consciousness of sin today; whether they have any real belief that they have offended the high God and need his pardon. This is one of the things that makes preaching exceedingly difficult today. . . . I do not mean that people are thinking that everything is all right, for that is precisely what they do not do. There never was a time when there was so much unrest and dissatisfaction. People feel something is wrong. They blame one another. What is really lacking today is a valid faith in the holiness of God and in his concern over the sons of men."

* * *

**Peace Before
Catastrophe**

In his closing lecture on "Venture and Verity in Relation to World Policies," Dr. Norwood came to the climax of his power to sway an audience and infect it with his ideas, convictions and enthusiasms. He said: "It is the war system that is now on the defensive. It is in the open, too. Reasons for and against disarmament must be given over the radio and in the press. War is a people's question and the people will get rid of it, if for no other reason than that the statesmen will henceforth fear to legislate contrary to the minds of the majority. War will go, but we must see to it that it goes before, with a last effort, it drives us into another world catastrophe. In relation to international affairs we must scrap the idea of infallibility. There are no perfect nations. Not one of them constitutes the chosen people in the sight of the Almighty. The outstanding feature of the world is its interrelatedness. We must have either world peace or world war!"

HENRY STAUFFER.

as pastor of Clinton Avenue Congregational church, Brooklyn, on Jan. 30. The sermon was preached by Dr. Cadman. Dr. Nehemiah Boynton gave the charge to the people.

BOOKS RECEIVED

- The Searching Mind of Greece, by John M. Warbeke. F. S. Crofts & Co., \$5.00.
 Jeremiah, the Man, the Book, the Prophet, by George Adam Smith. Fourth edition. Doubleday, Doran.
 L'Unité Chrétienne, Schismes et Rapprochements, par André Paul. Les Editions Rieder, 7 Place St. Sulpice, Paris, 18 fr.
 Savonarola, by Piero Misciattelli. Translated by M. Peters-Roberts. Appleton, \$3.00.
 Christian Beliefs and Modern Thought, by Harold Leonard Bowman. Glass & Prudhomme Co., Portland, Ore.
 The Thing: Why I Am a Catholic, by G. K. Chesterton. Dodd, Mead, \$2.50.
 The Story of David Livingstone, by W. P. Lovingsone. Harpers, \$1.50.
 A Loving Faith, by Albert Melville Farr. Edwin S. Gorham.
 The Preacher and Politics, by W. Wofford T. Duncan. Abingdon, \$1.25.
 Disciple Winners, by Christian F. Reisner. Abingdon, \$1.50.
 Christ in Islam, by James Robson. Dutton, \$2.00.
 Mount Zion, by Gwendolen Greene. Dutton, \$2.00.
 The Virgin Birth of Christ, by J. Gresham Machen. Harpers, \$5.00.
 What Is Hell? by Dean Inge and others. Harpers.
 The Life of Solomon, by Edmond Fleg. Dutton, \$3.00.
 A Study of the Primary Child, by Mary Theodora Whitley. Westminster Press, \$0.90.
 The Living Mind, by Warner Fite. Lincoln MacVeagh, \$3.50.
 Selections from Old Testament Literature, edited by Henry David Gray. Macmillan, \$3.00.
 Three Reformers: Luther, Descartes, Rousseau, by Jacques Maritain. Revised edition. Scribners, \$2.50.
 The Gospel and Its Tributaries, by Ernest Findlay Scott. Scribners, \$2.75.
 Selected Poems of Francis Thompson. Scribners, \$2.00.
 The Living Past, by John C. Merriam. Scribners, \$2.00.
 Science and the New Civilization, by Robert A. Millikan. Scribners, \$2.00.
 Miracle in History and in Modern Thought, or Miracle and Christian Apologetic, by Charles James Wright. Henry Holt, \$6.00.
 Life on Patmos and Voices of the Silent, by William Lawson. Christopher, \$1.50.
 The Speaker's Bible—the Gospel According to St. Mark, Vol. II. Blessing, \$3.50.
 Philosophy of Value, by Leo Richard Ward. Macmillan, \$2.25.
 Death and Renewal, by Poul Bjerre, translated by I. Von Tell. Macmillan, \$3.00.

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